

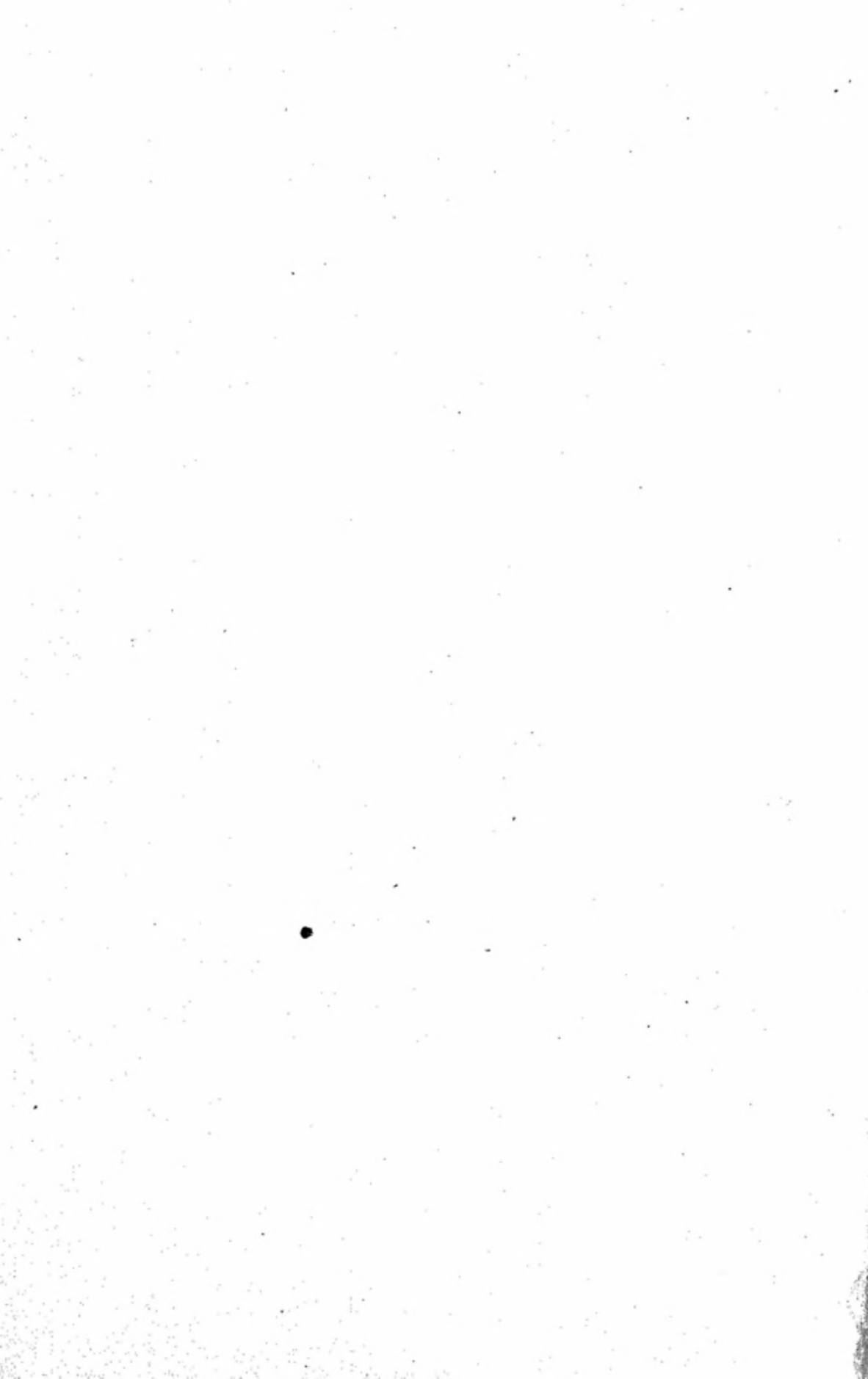
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ERRATA.

No. 2. Page 2, line 24 ...	for "Best" read "Skinner."
No. 2. Page 2, line 25 ...	for "Elsdon Best" read "H. D. Skinner."
No. 2. Page 5, line 15 ...	for "Elsdon Best" read "H. D. Skinner."
No. 58. Page 104, line 12 ...	for "frontal axis" read "baso-cranial axis."
No. 58. Page 106, line 41 ...	should read "measured to see that the basi-bregma, basi-nasion, and basi-prosthion lengths and mental height are correct."
No. 65. Page 118, line 48 ...	for "God of Wells and Moats" read "God of Walls and Moats."

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A.



B.



C.

MAYA STONE FIGURE FROM COPAN, HONDURAS.

MAN

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ORIGINAL ARTICLES.

Honduras: Archæology. With Plate A. Clarke.
Note on a Maya Stone Figure from Copan, Honduras. By Louis C. G. Clarke. 1

The seated figure which forms the subject of Plate A was purchased by me in a London sale-room in the summer of 1914, and is said to have been found with other objects at or near Copan, in northern Honduras. It is carved from solid pale-greenish hard stone and measures $12\frac{3}{4}$ ins. in height.

As may be seen from the plate, it represents a man seated cross-legged with his hands on his knees, the elbows being carved free from the body. There are no indications of clothing, and the only ornaments represented are a pair of armlets, indicated by double grooves. The figure is bearded and his hair is carefully dressed, having been cut short at the sides, while the centre portion is left long and arranged in four tight longitudinal braids, surmounted on the crown by a coil. The eyes are carved hollow and the interior surface left rough, but the inlay which no doubt originally filled the cavities has disappeared.

The beard, which is confined to the point of the chin, is a particularly interesting feature, since the Maya of historical times were not only rather deficient in face-hair, like most American peoples, but in Yucatan took measures to prevent its growth by seorching the faces of their children with hot cloths. However, bearded figures are found on stelæ at Quirigua, in the central Mayan area, and here too the beard is confined to the point of the chin, though it is longer and falls down on to the chest. The Maya manuscripts also show individuals, probably gods, with similar beards. Bearded figures, again, have been found among the monoliths on the island of Zapatera, in Lake Nicaragua, of which two are figured by Bovallius,

and it is an interesting fact that many of the culture-heroes, both of Central and South American tribes, are said to have worn long beards.

It is worth noting, too, that the contour of the head exhibits the typical Maya form of cranial deformation, though not to the exaggerated degree that is often seen upon the monuments of the central Mayan region.

The Maya were dependent upon stone tools for their sculpture, and the preparation of such a figure as this must have represented an enormous amount of labour and time. The result is extraordinarily successful. Certain artistic defects are manifest, it is true, notably the clumsy and inefficient treatment of the hands and feet, but these are principally due to the primitive nature of the tools employed and the intractability of the material. The face, which has been the chief concern of the artist, is wonderfully alive, and, combined with the poise of the head upon the neck, gives the figure an individuality and a personality which is rare in American sculpture. One feels that it is not a mere figure of a man, but the portrait of an individual.

In his treatment of the body, the artist has not committed himself to the portrayal of any anatomical details, yet the contour is unusually good, especially when viewed from the back. The general life-like qualities of the figure and the lack of attributes suggests strongly that it is a portrait statue of a middle-aged chief rather than an idol.

However that may be, I venture to think that the figure is worth placing on record as an unusually fine specimen of Central American sculpture in the round.

LOUIS C. G. CLARKE.

Ethnography.

Evolution of the Tautau, a Maori Pendant. *By Eldson Best.*

Best.

Perhaps the most beautiful of the several types of greenstone pendant made by the neolithic Maori is that called "tautau." Of this type Fig. 3, a specimen in the collection of the Otago University Museum, is a fine example, though the straight arm is longer than is usually the case. From this simple form a new variety has apparently been developed by the addition of a curve at the proximal end, as in Fig. 4, a beautiful specimen in the writer's collection. A flattening of the original distal curve and a further development of the new proximal curve appears to have created the variety known as the "eel-fisher's charm," exemplified by Fig. 5. The name "eel-fisher's charm," though it has gained general currency, does not depend on Maori authority, but appears to have arisen from the fancied resemblance of the pendant to an eel.

The skill shown in working such difficult material and the beauty of the finished object would make this class of pendant interesting in itself. A further interest, however, is added by the fact that the type has, at various times, been advanced as proof of American and of Asiatic relationships in Maori art. Hamilton, the greatest authority on that subject, states that the form is as yet unexplained.* This paper is intended to indicate that the "tautau" may, with much greater probability, be classed as an indigenous form not genetically related to objects of similar shape found in other parts of the world.

In the South Island of New Zealand, where alone greenstone is found and where most of the types of greenstone pendant appear to have arisen, one of the commonest kinds of fish-hook consisted of a bone barb, sometimes beautifully carved, fitted into a hole which passed through the lower end of a straight wooden shank. The barb was fixed in the hole either by small wedges or by a peg passing through

* *Maori Art*, p. 342.

a hole in the barb. Fig. 1, is an example of this kind of hook, with a notched bone barb. A feature absent from this barb, but usually present, is a small knob called the "bait-knob." Its function is to act as an attachment for the strings which secure the bait. Fig. 2, shows three bone barbs unattached to shanks. In the left-hand barb the bait-knob is fully functional, in the middle one it has degenerated into mere ornament, while in the right-hand one it has degenerated further into a scarcely distinguishable projection or lump. The middle barb, which has lost its point, exhibits the characteristic notching along its lower edge. When not in actual use, well-finished specimens like the left-hand one were doubtless worn as ornaments hanging from the ear or round the neck. Thus, becoming purely ornamental, they were copied in greenstone. Fig. 6 shows several of these ornamental greenstone barbs. The specimen marked A is noteworthy for the prominence of the bait-knob. Though somewhat conventionalised in form, it is interesting to compare it with such a bone barb as the right-hand specimen in Fig. 2.

Fig. 7 is an excellent example of this type of ornament, cut with great skill from a close-grained, black stone.

Fig. 8 is an example of a somewhat similar class of pendant, beautifully designed and executed in opaque, light greenstone. The original bone model is no longer closely adhered to, and the shape is much conventionalised, the maker's object being, no doubt, to secure graceful curves rather than to make an accurate copy. The bait-knob has become vestigial, retaining its old position, but degenerating into a mere projection or lump. That this projection is no accident is proved by the perfect finish of the whole pendant and by the fact that the presence of the projection must, by breaking the curves, have nearly doubled the labour of cutting the whole pendant. The transition from this stage to the next, which is represented by the typical "tautan" (Fig. 9) was probably rendered rapid by the much greater ease with which the continuous curves could be cut as compared with the broken curves of Fig. 8.

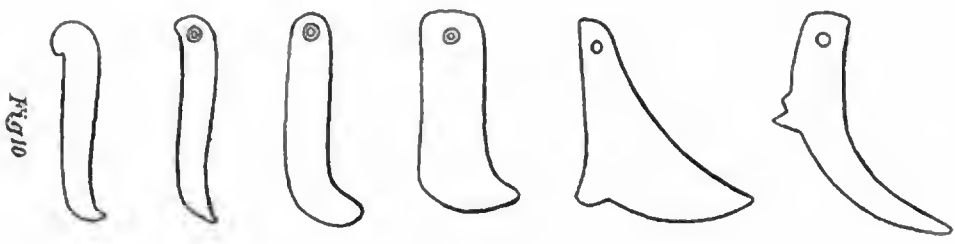
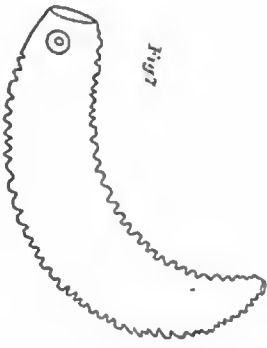
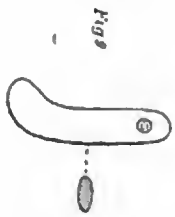
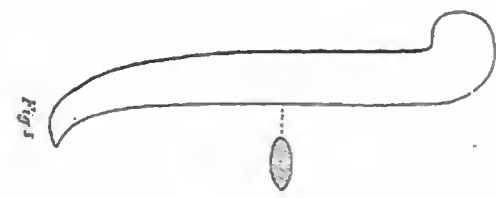
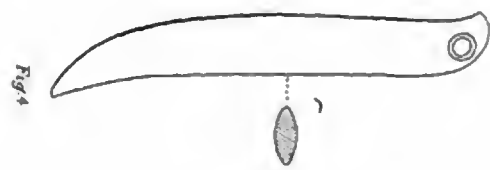
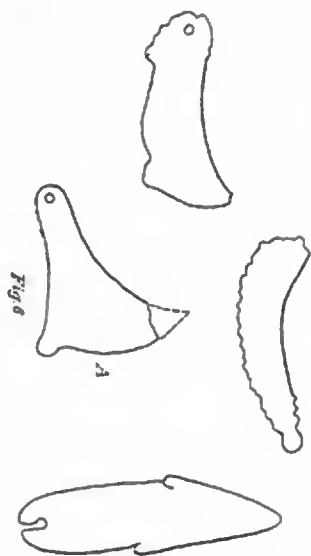


FIG. 1.



FIG. 2.

With the final disappearance of the bait-knob the form appears to have taken a new lease of life. Its ancestry is forgotten by the artist, who, no longer constrained



to represent, even conventionally, a well-known industrial form, makes beauty of curve his sole guide. Thus, by the addition of a new proximal curve and the flattening of the old distal one, those rare and occasional forms exhibited by Figs. 4 and 5 appear to have arisen.

It should be noted that fish-hook barbs in greenstone, like those figured above, are common in collections. The typical *tautau* is also common. The variety which forms a link between the fish-hook barb and the *tautau*, and which is represented by Fig. 8, is extremely rare, the one figured being the sole representative known to the writer. Examples of the highly-variable class to which the name "eel-fisher's charms" has wrongly been given are rare, and appear to be confined to the district now known as Otago.

In Fig. 10 a series of objects reduced to one size is shown, which illustrate the probable evolution of the "*tautau*." It is not asserted that any one of them is an actual link in the chain of descent, but they are advanced as evidence of the course which that descent has followed.

ELSDON BEST.

EXPLANATION OF ILLUSTRATIONS.

Fig. 1.—Hook with bone barb, wood shank, and original line wound in the ancient fashion. Secured by Captain Cook. Length, $4\frac{1}{2}$ inches. Skinner Collection.

Fig. 2.—Three bone barbs, middle one broken. Locality, Dunedin. Length of top one, $2\frac{1}{2}$ inches. Skinner Collection.

Fig. 3.—*Tautau*. Opaque dark greenstone. Length, $5\frac{1}{2}$ inches. Otago University Museum.

Fig. 4.—Pendant. Transparent dark greenstone (*tangiwni*). Locality, Pukakani. Length, $5\frac{1}{2}$ inches. Skinner Collection.

Fig. 5.—Pendant, called "eel-fisher's charm." After Hamilton. "Maori Art."

Fig. 6.—Four greenstone barb pendants. Locality, Otago. Length of longest, $2\frac{3}{4}$ inches. Three curved ones, Fels Collection; straight one, Otago University Museum.

Fig. 7.—Spendid barb pendant. Length of curve, $4\frac{1}{2}$ inches. Locality, Kaikoura. Goulter Collection.

Fig. 8.—Pendant. Opaque light greenstone. Length, 5 inches. Locality, New Plymouth. Skinner Collection.

Fig. 9.—Typical *tautau* form. Opaque greenstone. Locality, Murdering Beach. Length, $1\frac{3}{4}$ inches. Smith Collection.

Fig. 10.—See above.

Fiji.

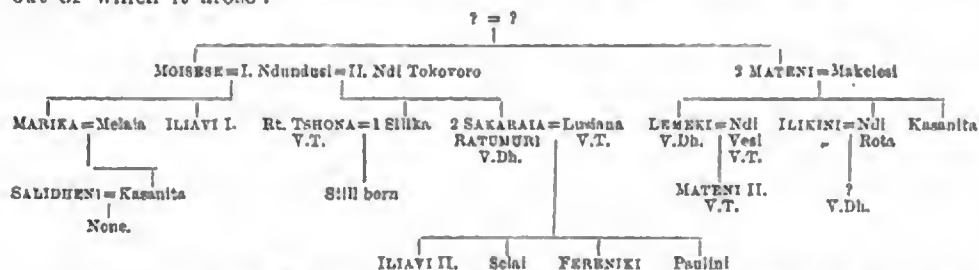
Hocart.

The Dual Organisation in Fiji. By A. M. Hocart.

In a former paper the custom of *tauvu* led me to surmise that the dual organisation once existed in Fiji, and that Vanua Levu might lead us nearer to it. The generous assistance of Exeter College, Oxford, made it possible to follow up that surmise. My hope of discovering the *tauvu* relationship in an earlier stage, nearer to the dual organisation, has indeed been defeated, but on the other hand the dual system was actually found in existence in the valleys of the Ndreketi, Wainunu, and Lekutu Rivers of Vanua Levu, stretching across the mountains from coast to coast. It is unknown on the Western coast from Mbua to Solevu, along which there is a strong influence from Viti Levu.

The first account obtained of it was from Sakaraia Ratumuri, of the tribe of Maurun, in the village of Nundna (or, in the local dialect, Natna), which is under the chief called Tui Wainunu. As his account of the system contains all the

essentials I shall follow him closely, after prefacing his account with the pedigree out of which it arose :



"In Ndreketi and Wainunu they have two groups, the *vosa turanga* (V.T.) and the *vosa dhauravou* (V.Dh.). They are cross-cousins (*veitavaleni*) to one another. Thus the children of Lemeki belong to the *vosa turanga*, the children of Ndi Rota (his sister) to the *vosa dhauravou*. The whole of the *vosa turanga* and the *vosa dhauravou* are cross-cousins to one another.

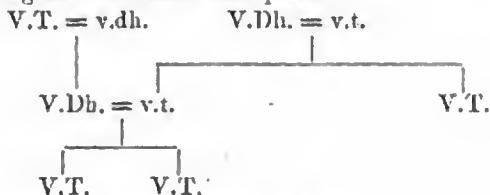
"A man and a woman of the *vosa turanga* should not marry each other, but a man of the *vosa turanga* and a woman of the *vosa dhauravou* should marry.

"Ratu Tshona and Iliavi (his wife's brother's son) both belong to the *vosa turanga*, and therefore they are *tautumbuna* to one another."

Tautumbuna is the relationship of a grandfather to his grandson, and that of a mother's brother to his sister's son.

"All the members of the *vosa turanga* are *tautumbuna* (grandfathers and grandsons, and mother's brothers and sister's sons) or *tautadhi* (brothers)."

The following diagram will make this plain :—



The capitals show males, the small letters females.

Sakaraia goes on :

"Lusiana (Sakaraia's wife) is of the *vosa turanga*; I am of the *vosa dhauravou*; our children are of the *vosa turanga*, following their mother.

"In the game of *tingga* (reed throwing) the *vosa dhauravou* will make one side and the *vosa turanga* the other.

"The *vosa turanga* and the *vosa dhauravou* may talk together without restraint; they do not use terms of respect to one another unless one of them is of the nobility. They jest together, but may not quarrel, because they are cross-cousins. If they meet in battle they may not strike each other; a man may strike his brother but not his cross-cousin.* If they belong to the same *vosa* they may quarrel, but not if they belong to different *vosa*. If they are true cross-cousins they may take each other's property freely, but not if cross-cousins in virtue of their *vosa* only."

By true cross-cousins he means those descended from a brother and a sister, the others are reckoned as cross-cousins because they belong to opposite *vosa*.

The word *turanga*, which is applied to one of the *vosa*, also means noble; the word *dhauravou*, or *dharavou*, as they make it in Vanua Levu, means generally a young man, also a plebeian.† But membership of either *vosa* has nothing whatever to do with nobility.

* *Tuvu* likewise may not meet in battle; so at least it is in Namuka, Vanua Levu.

† See a paper "On the meaning of the Fijian word *turanga*," MAN, Vol. XIII, 80, 1913.

"The members of the *vosa turanga* and the *vosa dhauravou* are grouped together by reason of (*e na vuku ni*) the *vosa*, but some nobles belong to the *vosa dhauravou* and some to the *vosa turanga*."

That is, from the point of view of the *vosa*, the people are divided quite irrespective of rank; some nobles and some commoners are grouped together as *vosa turanga*, and other nobles and other commoners are grouped together as *vosa dhauravou*.

Let us now consult Veni of Ndreketi, another intelligent informant:

"I am of the *vosa dhauravou*; I may marry into the *vosa turanga* but not into the *vosa dhauravou*, that I may not marry astray. Ratu Inoke (the late chief) belonged to the *vosa dhauravou*; Ratu Tevita, his son, belongs to the *vosa turanga* because his mother, Andi Knila (Ratu Inoke's wife) belongs to it."

I objected that Andi Knila is a lady of Madhuata, where the *vosa* are unknown, to which he replied:

"Andi Knila is of the *vosa turanga* because Inoke was of the *vosa dhauravou*. In Madhuata they don't know, they have quite gone astray."

Thus she was set down as *vosa turanga* simply to be in the opposite *vosa* to her husband.

I could discover no difference in character and manners between the two *vosa*, such as there exists in the Banks between the *tavale ina*.*

All attempts to discover more were met by the statement that the *vosa* merely regulated marriage.

These tribes, like all other Fijian tribes, are divided into clans (*matanggali*), which in this case are not exogamous. These clans are now in a state of transition from matrilineal to patrilineal descent, or rather to indifferent descent, a man being reckoned of either clan according to his residence. We can see immediately that there can be no correspondence at the present day between the clan and the *vosa*, since the latter is strictly matrilineal. Thus Iliavi in theory belongs to his mother's *vosa* and clan, but he may belong to his mother's *vosa* and father's clan if he chooses to settle in that clan.

The past records show that the transition had begun before the annexation of Fiji, though it was certainly accelerated by the Lands Inquiry, which makes it exceedingly difficult to get reliable statistics, because the natives always answer with an eye on the possible effects on the Lands Inquiry, which only recognises patrilineal descent. Hence the statistics, when worked out in detail, will show, I think, that at the present day a man takes his father's descent at least as often as his mother's. But for rank the mother still holds her own. Sakaraia will explain this point:

"If a plebeian woman marries a nobleman the children are set apart; they are termed *luveni*,† because their mother is a commoner and their father a nobleman, just as the son of a white man and a Fijian woman is a half-caste. Respect (*vakaro-koroko*)‡ is only shown to them if the elders decide to do so, but the respect is not strong (*mbimbi*); they are merely addressed as *Ratu*. If a female *luveni* marries a nobleman the child will be noble. If a white man and a Fijian woman marry, the third generation will be white; in Wainunu only one generation is needed. If a female *luveni* marries a commoner the children will be commoners. If a commoner marries a noble woman the children are noble."

Other informants confirmed this.

Certain animals and plants are attached to each clan. In theory they are

* W. H. R. Rivers, *The History of Melanesian Society*.

† Short for *luve ni dhandra*, for which see below.

‡ i.e., marks of respect and salutations reserved to noblemen.

matrilinal, like the clan; but a man's special animal or plant is derived from his mother; he may eat it, but his son may not. We will leave Sakarainia to expound the theory, but first we must note that in Vanua Levu there corresponds to each tribe some small area which more particularly bears the name of the tribe. Thus the tribe of Seanggangga is named after an uncultivated patch whence the ancestresses of the tribe are supposed to have arisen, a spot marked by sacred stones. Such sacred places are called *sava*, or *mata ni sava*, or *mata ni tevoro (kalou)*. Chiefs were buried there. These areas are frequently referred to as "the land" or "my land."

"My father's land" says Sakarainia, "is his mother's; my land is Ndi Tokovoro's. The land in question is a small area which bears the same name as the whole country, even as Madhuata is called after the stone Madhumata. The food growing spontaneously at the sacred place (*mata ni sava*) of our fathers is taboo to me; if any kind of taro or banana grows there, that kind is taboo to me. If there is an eel in the sacred land (*vanua tambu*) I may not eat eel. The tabooed food is spoken of as my *kalou*.* If *ndambia* grows on the sacred place (*sava ni tevoro*) and I have *ndambia* presented to me while travelling, say in Lomaiviti, I may not eat it.

"Iliavi may not eat frog because it lives on the side of the sacred land (Natalau, Sakarainia's land); should he eat of it his body will be covered with yaws (*somuna*), or some other such disease. If the men of old saw the frog appear bodily† that year would abound in taro.

"Natalau is my mother's land in Tambulotu; it is mine, if I die it has no owner (according to the old fashion), but nowadays my children will possess it. There is a *sava* in Natalau where there is a *lamba* tree and a frog; that is why Iliavi may not touch frog. Should he get *somuna* or rash he will drink a mixture of water and ashes and be cured.

"The *seisei* banana is taboo to me: it belongs to my father; formerly, if I ate of it my mouth would get yaws; now that I am a (Methodist) teacher it does not affect me. There is a sacred place (*sava ni tevoro*) in Naisevu, my father's land, on which the *seisei* banana grows, in consequence of which none of his sons may eat *seisei* bananas. That land is Moise's (Sakarainia's father) because it was his mother's. I may use that land, but I am not a native (*itankei*) there; I am only a *luve ni dhandra* ('child of arising'); of old the true owners (*itankei*) of the land were the women's children.

A "woman's child" is a descendant in the female line; "a man's child" a descendant in the male line.

"To explain the term *luve ni dhandra*: Iliavi *dhandras* to Natalau; that is his land of arising (*vanua ni dhandra*). If he goes to Natalau they say, 'He goes to stay in his land of arising.' If he goes to Ndreketi (Lusiava's place), 'He goes to his true land,' *vanua ndinu*).

"Iliavi belongs to a clan of Nggolilau (in Ndreketi) known as the 'chief's dogs' (*koli ni turanga*). Their headman has the title of 'Masi of the dogs' (*masi ni koli*).‡ They keep by the chief like dogs; they bite any one they are told to bite. There is a sacred place (*mata ni tevoro*) where abides a dog. If any male member of the clan has a child that child may not eat dog; the children of Iliavi will have the

* Ghost, spirit. See "On the Meaning of the Fijian word *kalou*," *Journ. Roy. Anthr. Inst.*, 1912. Vol. XLII, p. 437.

† *Vakatumata*. The frog, it must be remembered is a spirit. It sometimes appears in flesh and blood.

‡ *Masi* means bark-cloth. In Vanua Levu it is the title of heads of clans, because they use white bark cloth as their ensign.

dog tabooed to them. It is a spirit dog (*koli tevoro*) only. The people hear his growl."

Katonivere, whose mother belongs to Nakasani in the tribe of Seunggangga, added one important bit of information: "According to Fijian customs the taboo does not affect us (the men of Nakasani) but our children (who are not of Nakasani); we (of Nakasani) are one with the snake and so it is taboo to our children; the people of Nakasani are one with the snake."

In other words a man may eat his own clan animal because he has the right to dispose of his own duplicate, but he may not eat his father.

According to the old fashion a man may eat of the animal or plant of his clan, but when a man joins his father's clan, it follows that the animal of his clan is taboo to him. This was actually found to be the case. What happens in the third generation of men living in their fathers' clan is rather obscure, because concrete inquiries were almost always answered by general statements which threw little light on the problem how the change of descent is affecting the clan animal. Perhaps there was no difficulty for them, because in deciding what a man's clan animal is, they go not by his actual, but by his real or mother's clan, nor has there yet been a sufficient number of generations with patrilineal descent to give rise to the difficulties that are sure to arise sooner or later.

All efforts to find an original correspondence between the *rosa* and the clans failed entirely. It is not, of course, certain that there ever was one; it is conceivable that from the first each clan was split up between the two *rosa*, some members belonging to the one, the rest to the other. Sakurain wrote to me that a man could marry into his own clan provided the woman was of the other *rosa*. It would seem reasonable, however, to suppose that the clans of the nobility were once to be found exclusively in the *rosa turanga* or noble moiety; else it is difficult to account for the names. When I inquired to what *rosa* Ratn Livai, the second in rank in Seunggangga, belonged, my informant answered, with an "of course" in his tone, "To the *rosa turanga*." And added as an explanation, "It is he who is at our head." It would seem, therefore, that some old men, at least, still consider the *rosa turanga* as the normal moiety for a nobleman. The evidence collected showed clearly that chieftainship was originally matrilineal: it is now common for a man to succeed his father, but let there come a bad year and the people will remember that this is not the right thing. If chiefs, therefore, are now found in the *rosa dhauravou* it is owing to this change to patrilineal descent. If the noble clans were confined to one moiety, it is likely that each of the other clans also belonged exclusively either to the one or to the other.

With respect to the custom of *tuvu*, these tribes, at least inland, have not got it.

A. M. HOCART.

Obituary.

Edge-Partington.

Norman H. Hardy; d. January 10, 1914.

By the death of Norman H. Hardy this country loses perhaps the best of its anthropological artists. From his earliest years Hardy had shown a decided taste for natural history and the study of early civilisations, and this was crystallised by his making the acquaintance of Dr. Beddoe in 1883, for whose *Races of Mankind* he provided a number of illustrations shortly after he left school. Other work for Dr. Beddoe succeeded, and then—in 1891—he left England for Australia as a special artist to *The Sydney Morning Herald*. The following note is by Mr. Arthur Streeton, who knew him well both in Australia and later.

"He had evidently travelled very little beyond London before this time. He obtained his first knowledge of the bush during expeditions on behalf of the paper.

He arrived with a vivid memory of the London museums, and soon began to collect aboriginal weapons, utensils, &c. He spent his spare time in some caves along the south coast of New South Wales, digging among the old graves of the aborigines. All this time he was in touch with the artists in Sydney, and came to live with five or six other men and myself in a permanent camp of tents at Sirius Cove, Sydney Harbour. There a deal of his London experience was chaffed out of him, and he was held in affection by all the camp."

After gaining experience in Australia, Hardy travelled extensively about the Pacific, and to what good purpose he used his opportunities may be seen in the beautiful illustrations to *The Savage South Seas*, published by Messrs. Black. He visited China during this period (he was always longing to go again), and also touched at Singapore and Ceylon. About 1906 he furnished the greater number of the coloured illustrations to *Women of all Nations*, published by Messrs. Cassell & Co.; and in 1907 he went to the Kasai with the expedition led by Mr. E. Torday. His work there was of great value; many of his drawings have been and are being published with the reports of the expedition, but in addition he prepared for the Kasai Company a series of about one hundred large water-colours illustrative of scenery and native life in that district. This series is now in Brussels. He had already visited Egypt, but after returning from the Congo he travelled to Thebes, where he spent some months in tracing the wall paintings in the Tombs of the Kings. This was his last expedition.

As an artist he was distinguished by an extraordinary capacity for taking pains, and he had a veritable passion for scientific accuracy. He was particularly careful in recording skin-tints and proportions, and absolute reliance may be placed on the correctness of all the little ethnographical details in any of his pictures. He had a keen feeling for colour, and since his treatment of water was particularly successful, the scenery of the Pacific was a real happy hunting ground for him.

Besides the collection of his African studies at Brussels, it may be of interest to state that the greater part of the originals of his drawings for *The Savage South Seas* are in my possession—together with many other sketches. Others are owned by Mr. A. W. F. Fuller and Mr. T. A. Joyce.

Hardy joined the Anthropological Institute in 1890, and was always an enthusiastic supporter of that body. He made many friends among its members, and those of us who came to know him well were attracted by the extraordinary simplicity and kindness of his nature as much as by his skill as an artist. He was the very soul of generosity, and no labour was too great for him to undertake if by performing it he could give a moment's pleasure to a friend.

J. EDGE-PARTINGTON.

Rotuma—Religion.

Hocart.

Rotuman Conceptions of Death. By A. M. Hocart.

5

The terrors and mysteries of death so powerfully affect the human mind that it seems as if they must stimulate all races to the same speculations ending in similar conclusions, and yet in point of fact the most fundamental conceptions of death and its relation to sickness, unconsciousness, and sleep, seem to vary greatly among different peoples.

Dr. Rivers in his "Primitive Conception of Death"* has shown how different from ours is the point of view that prevails over a great part of the Pacific, how such people draw the line, not between life and death, as we do, but between health and sickness, and how death is conceived to be but an extreme form of

* *Hibbert Journal*, 1912, Vol. X, p. 393.

disease. The word *mate*, which they use, may be defined as any lowering of vitality up to and inclusive of death.

It is not poverty of language that prevents a Fijian from distinguishing in his speech between fainting and dying, the language does but follow the belief. For they ascribe many diseases to the abduction of the soul which may be recovered at any period of the disease, even after what we should consider irrevocable death. My last visit to a Fijian village was just after the sudden death of a woman, and we could hear a man call out from a tree-top to her soul, "Come back, come back," till her people had made up their minds that her death was final. The hill tribes used to class their weak old men with ghosts.*

The people who hold such views I shall speak of as the *mate*-people for convenience.

If we turn to the island of Rotuma, no more than 260 miles distant from Fiji, we find a language that follows a very different classification: the Rotuman word *ala* is even more restricted in use than our word to die; for a tree in Rotuma is not said to "die," but to "sleep" (*mose*), and Rotumans do not "kill" trees, but "put them to sleep" (*mös aki*).† For a Fijian, Wallis Islander, and Samoan, fire dies, but for a Rotuman it "sleeps."

Rotumans have but one word for sickness and weakness (*afaf*), and one word for health and strength (*ue'ne'i*). Even fainting is not classed with death but with absent-mindedness: if a man falls suddenly and is unconscious it is *mao lal*; if he forgets where he put an object, it is *mao lal*. The word *mao lal* means but "deep forgetting."

From the evidence of language we must therefore conclude that the Rotumans are without those beliefs in the departure of the soul in sickness and death which most anthropologists would probably assume to be of universal and spontaneous growth among all "primitive" people, the inevitable outcome of "primitive" speculations about death.

If now we examine the Rotuman theories of the soul and sickness as expressed in their customs, we find that they do not at all correspond to those that seem to govern the use of words. Their ideas on the subject are the same as those of the *mate*-people: the soul wanders in sleep; it is liable to be carried off by ghosts so that a man becomes weak and dies, unless his soul returns to him; the soul of a dead man may reappear after death and enter men and animals.

At first sight this appears to prove the worthlessness of linguistic evidence and to justify the evolutionistic and psychological anthropologists. They could have prophesied that the Rotumans must have gone through the same stage of religious evolution as all the rest of mankind, and language could not avail against well established theory. But we do not so readily give up our belief that language is not arbitrary, but determined by the customs and antecedents of a people. We therefore look for more historical evidence which will explain this discrepancy between beliefs and the use of words.

The words involved in the modern Rotuman conceptions of death and sickness are *ata*, soul; *atua*, ghost; and *gitu*, which is a spirit generally, though not always a ghost. Now I have shown elsewhere‡ that neither *atua* nor *gitu* can be original Rotuman words, but were probably imported from Samoa, a *mate*-people, otherwise they would appear in Rotuman as *afua* and *aifu*. The same argument applies also to *ata*, for it occurs in Tongan and Samoan in the sense of a shadow, image, reflection, portrait.

* On the meaning of the Fijian word *Kalou*, *Journ. Roy. Anthr. Inst.*, 1912, Vol. XLII, p. 437.

I have since collected more evidence on the point in Naivudhini.

† *A* is pronounced like a very broad *o*.

‡ "On the Meaning of the Rotuman word *Atua*," to appear in *MAN* later.

If those languages had derived the word from the same common source as Rotuman, it would appear in Rotuma as *ufa*; it does not, therefore Rotuman has borrowed the word after the change of *t* into *f* in this language had ceased to operate.

I do not know whether any stress can be laid on the fact that when speaking of states of mind a Rotuman never uses *ata*, but *hunga*, which means belly*; the *h* shows this word to belong to an older stratum than the word *ata*. Fijians, on the other hand, use *yalo*, which is equivalent to *ata*, and means likewise, image, reflection.

Thus after all historical evidence is justified against psychological speculation, and the discrepancy which seemed at first to upset the whole argument in the end supports it; for if the Rotumans borrowed their ideas of the soul from Samoa or elsewhere, it is to be presumed that they had none like them of their own. But, as might be expected, the phraseology of daily life has not been affected. Even the general outlook of the Rotumans seems to be more materialistic than that of their neighbours. I would not speak confidently on this point, as my acquaintance with them is very short and we have as yet no means of estimating such things with certainty even after long acquaintance.† But at all events they use the word *atua* of the dead body, whereas the corresponding words in Fiji and Samoa seem to be limited to the ghost or apparition of a dead man.

There is one point in Dr. Rivers's admirable paper on which I wish to utter a caution, that is the epithet "primitive" he has attached to the beliefs of the *mate*-people. If by "primitive" we mean that those conceptions belong to a people in a low state of civilisation as compared with ourselves, well and good. But the word "primitive" has so often been used to describe something necessarily belonging to an early stage in the evolution of mankind that it is hard to banish these implications from the mind, and the reader is apt to understand that the ideas of the *mate*-people are primitive in the sense that they are universal in a low degree of civilisation.

The example of Rotuma tends to show that those conceptions described by Dr. Rivers have not been developed by all the Pacific Islanders, but some have been obliged to borrow them ready made. They must be the peculiar inheritance of a people who have carried them over a goodly portion of the world. But a people who could spread their ideas from the Solomons to Samoa‡—to mention only the extreme points of those with which I am personally acquainted—can hardly have been in a very low degree of culture, but only a comparatively low one.

As for the Rotumans, it cannot be argued that they have not yet reached the stage of evolution when men develop ideas similar to those of the *mate*-people, for they are by no means low in culture, and if they appear never to have been as highly civilised as some *mate*-people, such as the Polynesians once were, they were certainly far more civilised than others, such as the Solomon Islanders.

The word "primitive" is best left alone, it is so vague; it may merely be polite for savage, or it may be meant to imply a host of evolutionistic and psychological preconceptions such as are the bane of ethnology.

A. M. HOCART.

* *Huang sik* = ambitious; *huang ru* = belly ache.

† We badly need some objective measure of savage morals and views at present; at present we have to go by purely subjective estimates.

‡ The Samoans do not seem to be so consistently of the *mate* school of thought as the Fijians, and it is therefore possible that they too have borrowed these ideas.

REVIEWS.

Africa, North : Morocco.

Westermarek.

Marriage Ceremonies in Morocco. By Edward Westermarek, Ph.D., LL.D. 6
Pp. xii + 422. London : Macmillan & Co., Ltd., 1914.

This book is notable in many ways. Its author is the learned and ingenious historian of human marriage. His knowledge of the culture of backward societies is profound. His skill as a worker in the field is obvious to those who read this book. He is to be congratulated on the courage and success with which he carried out his investigations in disguise among tribes "not generally noted for friendliness towards Europeans." The Moors did not fortunately discover the "chief among them taking notes," and there have been no international complications to convulse civilised and scientific Europe.

In the Introduction we have evidence of the method of investigation and the sources of the information contained in the book itself, which guarantee its value and accuracy. "Not content with ascertaining the bare external facts," Dr. Westermarek gives us "the ideas underlying them," and we have a hint sagely reminding us that the assumption that similar ceremonies have their roots in similar ideas does not quite meet with approval. We are reminded that the various qualities of one and the same object may render it available now for quite another purpose, and that old customs find new interpretations as the general level of culture changes. Old customs persist, we may suspect, if and so long as they subserve some useful social end, despite the change of interpretation. The question of the origins of the customs described in the book is left over because Dr. Westermarek candidly confesses to defective knowledge of the Arabs and Berbers of other countries. If his knowledge is defective (and no one but himself has any right to say so) we can only hope that at no distant date he will publish his views in some form or other upon the general question of the origin and purpose of marriage customs in Morocco as well as elsewhere.

The first chapter deals with the Muhammedan law of marriage, and in particular with the betrothal and the marriage contract. The use of mediators (p. 20) is ascribed to one of the chief characteristics of the Moors, but it is so widespread a custom that it would seem to be in accord with the facts to attribute it in part at least to the practice of employing an intermediary near enough to be interested, but not immediately implicated, when dealing with divine energy, *hara ka* or whatever its name may be. This practice rests on the sound psychology embodied in the saying, "A man that's his own lawyer has a fool for his client." The critical affairs of life, marriage among them, require a certain amount of detachment if they are to be handled properly. The discussion of the various explanations given of the assumption by the bridegroom of female attire is interesting.

The removal of a curse by means of rites intended to produce special holiness through earth collected at seven special places and water brought from seven sanctuaries is important.

The view which some Arab groups hold, that early marriages prevent sexual irregularities, bears out the contention of Nesfield in 1885, that it was a cause of the prevalence of the custom of early marriage in India.

The parts played by social groupings (by age and sex) are admirably illustrated in this, as, indeed, throughout the other chapters of the book. Bachelors, spinsters, married men, and married women have their special functions. The boy husband who is, or rather it now appears who was, a product of the system of cousin marriage in Southern India, appears in Morocco, where cousin marriages, marriage with the *bint 'amm*, paternal cousin, are common, because they combine piety and profit; they keep the family property together, and have a religious basis in the belief that they save

from punishment on the Resurrection Day. There are instances of strict endogamy in Morocco, and there are cases of special prohibitions, due to what looks like artificial kinship. The reflex effect of a curse mentioned on p. 51 is specially notable. The conditional curse, 'ar, has been carried with, perhaps by, Islam to Baluchistan, where, with but few variations, every feature of the ceremonies described by Dr. Westernmark can be paralleled by instances from the brilliant work of Mr. Bray both in the *Census Report* and in the *Life History of a Brāhūi*.

The second chapter deals with the dowry and other payments required both by strict law and by local custom, and with the bride's trousseau. The distinction between *mahr*, the purchase sum paid to the father or guardian of the woman at her betrothal, and the *sadaq*, the gift offered to the bride by the bridegroom at the wedding, has disappeared. The amount of the dowry varies from tribe to tribe. Its variations depend on the wealth of the bridegroom, the status of the woman, her beauty, her skill in weaving, the number of her brothers and male consins, and so on. Some of these are survivals of old Berber customs. The father gets the payment as a rule, but in many tribes there are other relations who have a right to receive a gift or payment. Marriage is clearly an act affecting not only, though primarily, the married couple, but also the social groups to which they belong.

In the third chapter we witness the ceremonies in the bridegroom's house previous to the fetching of the bride. Marriages are generally celebrated in the autumn when the harvest is over, and the lucky day varies. The rites have in view, for one thing, the destruction of evil, *bas*. The bridegroom is painted with henna, treated as a Sultan, keeps State, is attended by his age companions, from which he selects his Vazirs. Henna, we are told, contains much *baraka*, which (see p. 360) implies not only beneficial energy, but also a seed of evil or an element of danger. This term, and the term *bas*, which occur so frequently in these, have an ancient pedigree. They are, I learn from a distinguished Arabic scholar, "both well known Kuranic expressions. The former means blessing, any good thing regarded as the gift of God. The latter means distress, hardship. The word *baraka* is not, in this sense, original in Arabic; the root *brk* in that language means to kneel, to stick fast in one's place, and other senses analogous thereto. The sense of blessing in the noun is, no doubt, derived from some Aramaic source. Since the Kuran (seventh century) it has become one of the commonest words in literature. *Bas* (properly *ba's*, root *b's*), in the sense of distress, harm, stress, pressure, is quite common in the old poetry. *Baraka* always connotes the idea of God: *ba's* does not connote any supernatural agency." Hence the rites, described in this and the next chapter, seek especially to bring the bride and bridegroom into a condition of extra sanctity which, in accordance with a well-known principle, is also, and for that very reason, a state of peculiar liability to danger.

The ceremonies in the bride's house are described in the next chapter. She, too, is carefully prepared, because women are, as women, vessels of mysterious potency akin to the divine, yet they are not far removed from the devil (see p. 338 sq.). She must be fetched to the groom's abode with precautions, both for her own safety and for that of others, and with measures intended to aid that specific fertility, the procreation of male children, which is the object, and in set terms admitted to be the object, of the marriage rites, but not the least curious and significant of the customs is one described in pp. 146-7, which requires the blood of the bride to be mixed with food consumed by her groom, "to make him a loving husband." It finds an apt parallel in Bengal (*Bengal Census Report*, 1911, p. 320).

The meeting of the wedded pair and the interesting precautions taken to secure freedom from all danger, as well as, *inter alia*, to ensure the mastery of husband over wife, are fully, clearly, and comprehensively told in the sixth and seventh chapters.

There are cases where the bride has to be ceremonially deflowered, either by a strong man or, as was once the case in southern India, by a person of superior sanctity. This custom seems to have been more widely spread at an earlier date than is now the case.

The whole complex of rites, so lucidly described in this book, has in view the formal aggregation of two unmarried persons to a definite social grade. From one point of view (there are, of course, as we shall see, many other aspects of the rites), it is a *rite de passage*, divisible, here perhaps more distinctly than is elsewhere possible, in our present knowledge of marriage customs into rites of separation and of aggregation, into rites to break with the old life, rites to start the new life, rites to charge the bridal pair with divine power, and rites to counteract the dangers consequent on these "charges" of divine power. The wedding rites continue for some time after the arrival of the bride in her new home, and in the ninth chapter we have an account of later ceremonies and taboos affecting the young couple which contains an important discussion on the avoidances entailed. The father does not go to his daughter's wedding. The shyness of sons-in-law towards their parents-in-law, and the avoidance in some cases of his father, constitute facts specially relevant to Dr. Westermarck's views as to customs and laws prohibiting incest.

In the tenth and last chapter we have Dr. Westermarck's own interpretation of the numerous and carefully recorded facts set forth so clearly in the preceding chapters. It is naturally in this chapter that we find the fullest analysis of the sociological aspects of these marriage customs. We have, for instance, a masterly exposition of the views of the Muhammedan world upon the depravity of women, of the importance attached to impersonal magical forces on the social significance of marriage rites, of sex antagonism, of the age and sex group conflicts; indeed, of every aspect of the subject. So that this chapter is peculiarly interesting as containing the mature judgment of one of the most distinguished anthropologists of the day. It is notable that, with intentional emphasis, he insists on the importance of the personal aspect, though admitting the social element in the ceremonies. Islam is a personal religion, and many of these ceremonies are still part of the marriage rites of Muhammedan communities in India.

The addenda includes a reprint from *Folklore* of Dr. Westermarck's reply to Dr. Frazer's accusation that, in extending the methods of Darwin to subjects which only partially admit of such treatment, Dr. Westermarck has given us, "not science, but "a bastard imitation of it." It was a severe criticism and it received a spirited reply.

It is curious to remember that in 1891, the year which saw the first edition of *The History of Human Marriage*, Risley published in his introduction to *The Tribes and Castes of Bengal* (p. lxii, *sqq.*) a theory that individuals belonging to families which practised exogamy would have an advantage in the struggle for existence as compared with families which practised close in-marriage. In some of the cases where the sanctions for the law of exogamy are elsewhere definitely stated, they rest either on a belief that the crops will fail (*see Psyche's Task*, Chapter IV) or that the offenders will meet with some awful death, which analysed further and deeper, means a death which precludes reincarnation, a social as well as a physical death, a calamity which therefore affects social structure profoundly. The discussion of pre-marital relations in India in the *Indian Census Report* for 1911 (p. 243, Vol. I) avers that the "distinction which often exists between marriage and pre-marital intercourse "is a factor to be reckoned with when speculating on the origin of exogamy."

The last word upon this difficult subject may not have been said as yet, but by his patient accumulation of facts, by his luminous exposition, and by his moderate and cautious interpretation of his facts, Dr. Westermarck has placed all students of Social Anthropology in his debt.

T. C. H.

Africa: South.

Fischer.

Die Rehobother Bastards und das Bastardierungsproblem beim Menschen. 7
By Dr. Eugen Fischer. 1913.

Professor Fischer's book is an attempt to determine the results of the interbreeding through a series of generations of two distinct races of mankind. The Rehoboth "Bastards," the people under consideration, form a nation of some 3,000 souls which has arisen as the result of the inter-marriage of Boer farmers and Hottentot women during the last hundred years or more. Rehoboth, the capital of the Bastard territory, lies roughly in the centre of German South-west Africa, in a fairly healthy territory, almost entirely pastoral, since, with insignificant exceptions, it is too poor to be of value agriculturally without the most recent machinery, necessitating a large outlay of capital. It was settled in 1870, and now consists of some eighty to ninety houses clustered round the church built at the expense of the "nation" during the years 1907-9. It is with the inhabitants of this town that Professor Fischer is almost entirely concerned, having measured 164 adults and having also examined the hair and eyes of a number of children. Although this is not a big percentage of the total population it must be remembered that anthropologists are accustomed to define the physical characters of races from the examination of a number as small or even smaller, and judging from photographs reproduced I think few will doubt that Professor Fischer has in fact examined a fair sample of the population.

It may at once be said that the book is one of great interest and importance and goes far to supply in its first and most simple form an answer to the problem that Dr. Fischer set himself. Probably most anthropologists who have seen something of mixed races, such as, e.g., the "Arab" tribes of the Sudan, have formed their own conclusion as to what has happened, i.e., that no new intermediate race has arisen or will arise, but that each generation is made up of individuals reproducing a greater or lesser number of the traits of the parent races. It is the merit of Dr. Fischer's work that his material at last allows a positive statement founded on carefully collected data to be made, and no one studying his genealogies and photographs will doubt the general accuracy of his conclusions. Of course these traits may be determined by so large a number of unit characters that the most bizarre results may emerge (the writer has in mind an Arab with delicate "white" features, but whose skin might be described as black, and a hyperdolichocephalic Jew with a pronounced "Jewish" nose), but these do not really affect the general principle.

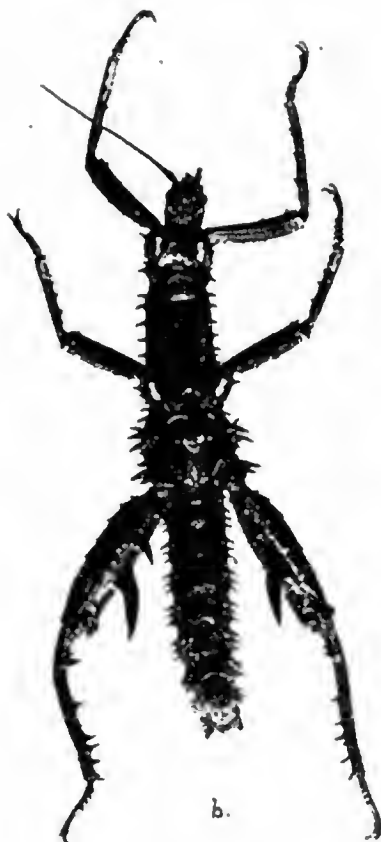
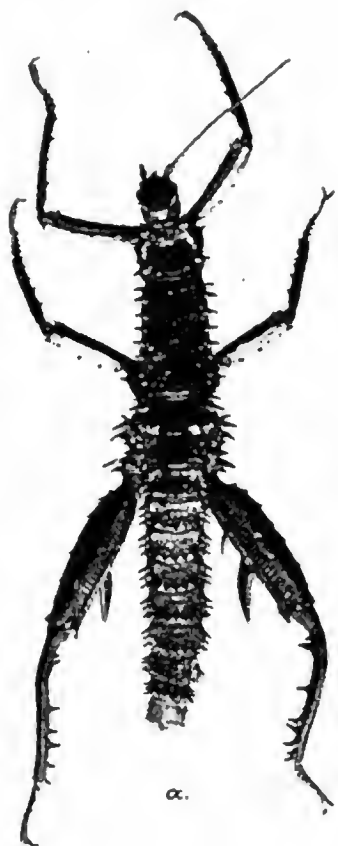
The Bastards are a kindly good-natured folk, some of them show considerable intellectual capacity, and the author notes that in this respect they show a far greater variability than do the Herero. On the other hand, the steadfastness and mental energy of the European is lacking, though, as a race, the Bastards have considerable power of self-control except where alcohol (now forbidden to them) is concerned, in love for which they rank with their Hottentot ancestors, and, like them, they will do almost anything to obtain it.

Professor Fischer says little about their spiritual life, and it is obvious that they owe much of their advance to missionary aid, nevertheless they have the common superstitious beliefs of the European peasantry (e.g., Friday an unlucky day, a dog howling at night betokens a death, and so forth) as well as a number of unorthodox beliefs which appear to be of Hottentot origin.

C. G. S.

ANTHROPOLOGICAL NOTE.

THE 19th International Congress of Americanists, postponed from October, 1914, on account of the war, will be held at Washington in September, 1915, in conjunction with the Pan-American Scientific Congress. 8



A NEW KIND OF FISH-HOOK FROM GOODENOUGH ISLAND.

ORIGINAL ARTICLES.

New Guinea—Fish-hooks. With Plate B.

Balfour.

Note on a New Kind of Fish-hook from Goodenough Island, d'Entrecasteaux Group, New Guinea. By Henry Balfour, M.A., F.Z.S. **9**

Amongst the specimens collected by Mr. D. Jenness during his recent expedition to the islands of the Massim district of south-east New Guinea, under the auspices of Oxford University, are some native fish-hooks of a type which I have not seen described before, and I send the following brief account of them in the hope that it may prove of interest to others.

These fish-hooks are used by the natives in the hill-villages of northern Goodenough Island for line-fishing in the fresh-water streams. Their interest lies in the fact that they are derived direct from Nature, which supplies them ready-made. They merely require to be fastened to a tapered snood of twisted vegetable fibre, and are then ready for use. Three examples are shown in the photograph (Plate B) with their snoods attached. Each hook consists of the thick upper joint of the hind leg of an Orthopteran insect, *Eurycantha latro*, one of the Phasmids. They are supplied by the males only, since these alone are furnished with the long, stout, re-curved spur, which renders the leg-joints so suitable for adaptation as fish-hooks. The females have only small spurs, which would be useless for the purpose.

The photographs showing the dorsal (a) and ventral (b) surfaces of one of the males of this species, about 5½ inches long, show clearly the position of the spines upon the upper leg-joints. These leg-joints, and therefore the fish-hooks made from them, are about 1½ inches, or 4 centimetres, in length. I am not sure whether the hooks are baited when in use. I should be very glad to learn whether these natural fish-hooks have been observed from any other region. HENRY BALFOUR.

Africa, East.

Werner.

Some Galla Notes. By A. Werner.

The following is the list of Galla claus (Gos)* as obtained from Abarea, headman of the Galla at Kurawa. It does not quite coincide with the lists furnished by three previous informants, but the differences will be pointed out where they occur. **10**

So long ago as 1874, New pointed out that the Galla nation was divided into two sections, each of which could only marry into the other. This was confirmed by Edmund Barisa at Golbanti, who called the two exogamous halves Iridida and Barietuma. Abarea called them Arusi and Barietuma, stating afterwards that Arusi was identical with Iridida. He denied that there were any restrictions on marriage outside a man's own clan; but an examination of his pedigree (to be given later) shows that, in all cases where he has given the clan into which a member of the family married, it is one belonging to the Barietuma section, Abarea's own clan (the Karar Dulo) being Arusi. Probably he has never heard the rule expressly formulated, and it is quite natural that, when asked, he should deny its existence.

I first heard from him of the classification into "right-hand" and "left-hand" clans. It was some time before I could get a precise enumeration, and I have not yet been able to make out what constitutes the distinction. There seems to be no rule about the number of clans in each class—or perhaps Abarea's lists are not complete. But it seems clear that each exogamous section has its right and left hand

* A MS. vocabulary compiled by the Rev. G. W. Howe, which I have been allowed to inspect through the kindness of Mr. Hollis, gives *Luba* as the equivalent for "clan," but this is a mistake. *Luba* (or rather *Luca*) is an "age-class":—Abarea defines it as "all the people born in the same year."

sub-division, and one clan of each—the Meta among the Arusi, and the Gardyeda (Gariyct) among the Barietuma is “central.” These occupy a special position, and their members act as “witnesses” (*Galech*) on the occasion of weddings or other important transactions.

ARUSI (or IRDIDA)	¹ Ilani ²	-	-	} Left-hand.
	Májitu	-	-	
	¹ Karara	-	-	} Right-hand.
	¹ Uta	-	-	
	¹ Denn	-	-	
	Bujaji	-	-	
BARIETUMA	Mandoyu ²	-	-	} Central (Galech).
	¹ Metà	-	-	
	¹ Gardyeda	-	-	} Right-hand.
	¹ Karayu ² (Kureyu ?)	-	-	
	Itu	-	-	
	Dígulu	-	-	
	Gámadu ²	-	-	} Left-hand.
	¹ Wáyu ²	-	-	
	Guji	-	-	
	¹ Kodyega ²	-	-	
	Hajeji ²	-	-	} Left-hand.
	Súmkena ²	-	-	
	Wámaji	-	-	
	Ábole	-	-	

E. Barisa gave two additional Irdida clans—Chalo and Hirabo (to the latter of which he himself belonged), but Godana (chief of the Kofira Galla at Witu) says that these are only subdivisions of the Ilani, which has four branches: Ilani Nutu, Ilani Chalo, Ilani Gulu, and Ilani Hoko. I was unable to find out from him where the Hirabo came in (though he had previously said they belonged to the Ilani), nor whether these subdivisions are the same as the “doors” (*Milango* was the word he used in speaking Swahili) which all the clans seem to have, though I could not get them enumerated, except in the case of his own clan, the Hajej, for which he gave Argalo, Fila, and Chūt—but I am by no means sure that the list is complete. Godana’s *Milango* is the Argalo. (The corresponding word, *Mudyango*, is applied by the Wapokomo to the sub-divisions—not amounting to exogamous units—of their clans (*Masindo*), but I think the word *Nyumba* (house) is also used in the same sense.)

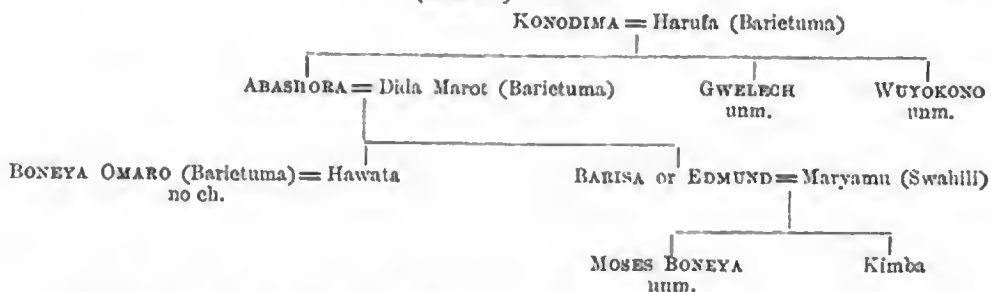
Godana omitted Manjitu and Bujaji from his list. He spoke of the Gardyeda as having in some way a special position, but he failed to make clear what it was, though he said (if I understood him rightly) that its members may marry into any of the other Barietuma clans. This is not borne out by Abarea’s information, and there is probably some mistake. I think that Godana also used the word *Galech* in connection with this clan, but I could not at the time understand it or get it explained. E. Barisa, whose list I now find was very incomplete, omitted Mandoyu, Kuji (= Guji), Manjitu, Ilani, Bujaji, Hajeji, Gamad, Digalu, and Itu. These were supplied by Shambaro, a young Galla who visited Ngao during my stay there, and confirmed—with the two exceptions already noted—by Godana, whom I saw at Witu (and on board the Government steam launch *en route* there), December 5–7, 1912.

Some of these Galla-clan names are also the names of Pokomo clans (*Masindo*)*

* In one case of a sub-clan: Kojeka (= Kodyega) is a branch of the (Pokomo) Karyu clan (Buu tribe).

and have probably superseded the original Bantu appellation, as in some cases the Galla name co-exists with a Pokomo one. These names are marked ¹ in the above list. Those marked ² occur in Captain Barrett's list of Wasanyo clans (*Journ. Roy. Anthr. Soc.*, XLI., 1911, p. 29)* and have in all probability been similarly adopted.

PEDIGREE OF EDMUND BARISA (GOLBANTI), IRDIDA (ARUSI) DIVISION, HIRABO (ILANI?) CLAN.



This informant, who is a teacher employed by the United Methodist Mission, only gave the division, not the clan. Unfortunately, I only saw him once, as I was unable to pay a second visit to Golbanti.

I subjoin Godana's pedigree, so far as I obtained it; it will be seen that it does not go beyond the names in the direct line:—



With regard to the names Kofira and Barareta, they seem to be purely territorial, at any rate in their origin. They are quite independent of the clans. Abarea adds a third division, the Bworana, whose country lies N. or N.W. from this place (Mambrui). The Galla at Mkommbi are all Kofira; at Witu, there are some Kofira (Godana's people), and some Barareta. The Rendile, who live "beyond the Bworana" are not Galla, but Masai (Kore Maro); they fight with swords, and keep camels, neither of which, according to Abarea, is a habit of the true Galla. Had it not been for his use of the word Kore, I might have thought he meant Somali. (The Galla call the Masai "Kore," the Somali "Jidu.")

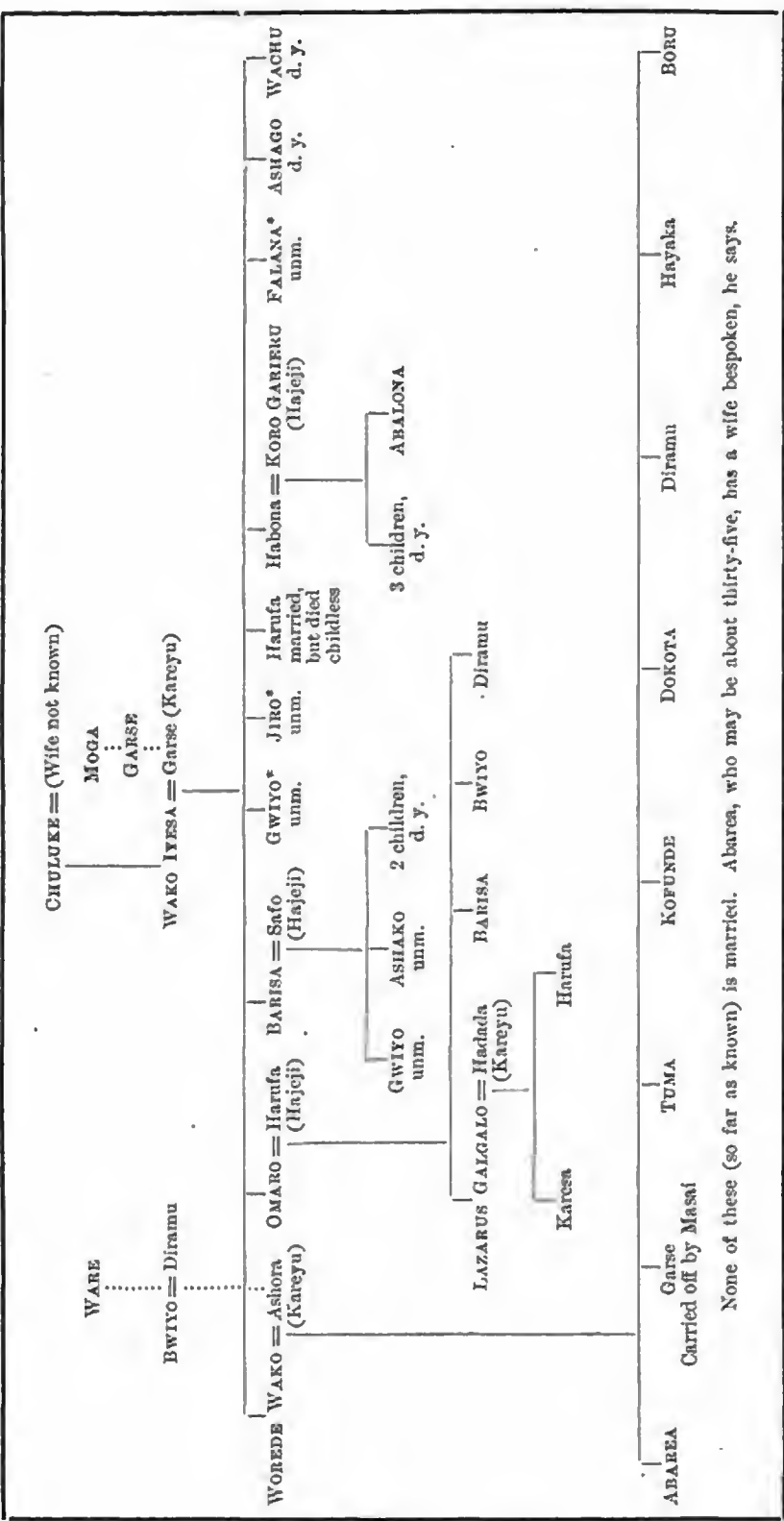
Some years ago, there was a settlement of Gallas (still called Kwa Wagalla) within an hour's walk of Mambrui to the northward, but they have now moved on to Kurawa.

Herr Denhardt, writing over thirty years ago (his paper appeared in *Petermann's Mitteilungen* in 1884) says there were then only three Galla settlements east of

* Captain Barrett gives Ilani and Arusi as the names of Sanyo clans. This may be due to a mistake.

ABAREA'S PEDIGREE.

(He gives his clan as Karar(a) Dulo—I have not yet been able to ascertain if Dulo is the name of a sub-clan—but there appears to be also a Kareyu Dulo).



* Killed by the Masai.

the Tana, which were all close to Kau. At that time the Galla had been driven back beyond the Tana—except for these insignificant outposts—by the Somali, and had been reduced to such a state of depression “dass sie aufgehört haben ein Hirtenvolk zu sein” but lived by hunting and agriculture. This is no longer true, as, since the Somali raids have been checked, they have recovered themselves to a considerable extent. They have large herds of cattle both at Mkonumbi and at Witu, having spread eastward again from Kan. How far they have expanded in this direction I have no information, but on the Upper Tana the river is still the boundary between them and the Somali. At Kulesa, on the west bank, there is a flourishing settlement with splendid herds of cattle and flocks of sheep and goats, and I believe the same is true to an even greater extent higher up, though they must have suffered considerably from drought during the last year.

The Uta clan is considered the oldest, and enjoys a certain pre-eminence. Its ancestor, Uta Laficho (the name may be connected with *Laf*=“earth, land, country”) is said to have descended from heaven with his wife and found the world uninhabited. I thought at first that this Uta was the ancestor of all the Galla, but it appears that the other clans had a celestial origin. The next to descend after Uta was his brother Karara (this is why these two clans always hold together in time of war); and they were followed by the Kareyu. Abarea added the statement that Kara Dulo and Kareyu Dulo were brothers-in-law (*Shemeji*), having married each other's sisters, so that the ancestors of the clans were not all brothers. Then came, in the order here given: Digalu, Wayu, Gamadu, Itu, Wamaji, Hajej and Sumkena (these two came down together), Kodyega, Gardyeda, Ilani, Bujaji, Meta, Denu, Mandoyu.

The clans belonging to each division (right Arusi, left Arusi, right Barietuma, left Barietuma) are bound to stand by each other in case of a member of any one of them getting into trouble, *e.g.*, killing a man outside his own unit. Abarea seemed quite unable to say what would happen if a man killed a member of his own clan. Such a contingency evidently had not entered into his calculations. He was positive that the clan would never go to war within itself—beyond that he could tell me nothing except “*Hapana neno tena*,” which may or may not mean that no further notice would be taken.

Where Uta Laficho descended was not precisely stated, but Abarea said on one occasion that Tulu, near Gariseni on the Tana, is the old home of the Galla. On another, he spoke of a place called Yakalaman (“the Two Baobabs”) near Kurawa, as *pahali Pa asili*, literally “a place of origin”—but this may not mean more than a sacrificing place used through several generations. The Galla have a great veneration for the baobab (*Yaka*), “they pour out milk (under it) every month and tie white thread (to the trunk or branches?) and every year they kill for it a “black sheep” (*Abarea*).

Every Galla clan has its own mark for cattle, usually a brand (*Gura*, which is the name of the instrument used, is an iron spike fixed into a wooden handle), but the Hajeji (*Argalo* branch) cut off a slip along the lower edge of the left ear, and the Sumkena notch the left ear: this last is called *didu*.

The other marks are as follows (they are subjoined as drawn for me by Abarea):—

1. Karar Dulo.—A curved line beginning on the back and running down over the right shoulder.
2. Maujitu.—A line enclosing the neck like a collar.
3. Kareyu.—A loop open at the bottom running down the right fore-leg.
4. Ilani.—A spade-shaped figure, with a line projecting from each end, on the animal's left flank. The lines run horizontally. The Hirabo make a very small notch in the ear.

5. Uta Laficho.—This very curious brand is supposed to represent two hands raised in prayer to heaven, and two feet standing on the ground. This is drawn along the left thigh and flank, so that the hands come to about the place of the heart. There is some reference to Uta Laficho's descent from heaven, but I found it impossible to get at Abarea's meaning clearly.
6. Bujaji.—The two lines curved at the end (which Abarea called *Bakora*, "walking-sticks") are on the right hind leg; the transverse line (*Bendera*, "flag") runs along the flank to the shoulder.
7. Denu.—A line, enrvd at the top, running down the right fore-leg.
8. Meta.—A loop, with ends crossed, on top of right shoulder.
9. Itu.—A *Bakora* on left flank.
10. Gardyeda.—On right hind-quarter.
11. Guji.—Over upper part of neck, but not continued all round like Maujitr.
12. Wayu.—On right flank, called Wanen(?).
13. Abole.—On left side of belly, called Hraya Sandya Wambuterasa(?).
14. Wamaji.—On right flank.
15. Digalu.—Called Holagafa (*Hola* = "sheep," *Gafa* = "horn"), and supposed to represent the head of a ram with horns. This clan are noted for their large flocks of sheep.
16. Kodyega.—A line running along the left flank, and then small circles, one above the line, one below, and one a short distance from one end.
17. Maudoyu.—A line beginning with a loop on the right flank crosses the back, makes another loop, and then runs down in a curve on the left flank.
18. Gamadu.—Runs from right shoulder down to fetlock.
19. Súmkena.—Abarea cut out the shape of the notched ear in a piece of paper.

I took down from Abarea's dictation a very curious piece of verso (it certainly has both rhythm and a sort of rhyme) which I took at first to be an enumeration of the clan marks, but Abajila and Barisa (two Galla-speaking Wasanye), who recognised it when read to them, say it is "a prayer to God." I am waiting for an opportunity of checking my copy and obtaining a translation before forwarding it.

A. WERNER.

New Guinea.

Seligman.

Note on a Wooden Horn or Trumpet from British New Guinea.
By C. G. Seligman, M.D.

The specimen figured was obtained by Dr. W. M. Strong in 1909, from the Hydrographer Range, in the North-Eastern Division of British New Guinea. It is cut from a solid piece of wood and its shape will be appreciated from the accompanying sketch, which is about one-third natural size. There is a lateral circular hole near the narrow closed end, and the whole instrument appears at one time to have been covered with wax or resin; a band of plaited cane—presumably intended to prevent splitting—has been adjusted just below the lateral hole and lies against a projecting ridge left when the instrument was made. To use the trumpet the lips are applied to the lateral hole and the instrument is blown much as the coast natives blow the conch shell, the sound produced being comparable to that of the latter.

Dr. Strong states that as far as he knows the wooden trumpet is used only in a group of villages situated on the southern slopes of the Hydrographer Range, and that these villages appear to constitute an ethnic group quite distinct from the better known coastal natives. Dr. Strong writes as follows concerning these people:—

"Prior to my visit in 1908 very little was known of this district either by

Europeans or by the coastal natives. One or two Government expeditions had however, passed through the district, and in 1903 a Government party captured a native named Gogore and took him to Port Moresby for a time. He learnt the Port Moresby language, and on his return was instrumental in opening up communications between his people and natives at the head of Dyke Aeland Bay. In 1908 I found the natives on the coast a little further north at the village of Emo were also in contact with an offshoot from this group of natives. It appears that some years ago a branch of these natives was driven over the Hydrographer Range and settled behind Emo. They are generally spoken of as Akubara, and I understand that natives further north beyond Oro Bay have some knowledge of these people. The following villages on the upper part of the southern slopes of the Hydrographer Range are fairly well known to the coastal natives, Avaru, Kauru, and Numba, and it was from one of these villages I obtained the wooden trumpet in 1909.

"The area is comparatively densely populated, Numba village in 1909 had sixty houses, and the three adjacent villages, called Sanari, eighty houses. In 1910, when I again visited the district, Numba village had disappeared, and Sanari village had shifted about a quarter of a mile. It was said to be no uncommon thing for these natives to shift their village by pulling down their houses and carrying the material to another spot, where the village is re-erected wholly or in part.



"Contrary to the usual custom, the men of the Akubara villages are extensively tattooed over the body with characteristic designs."

Although the wooden trumpet is only found in a very limited area of British New Guinea, still the coast native who is accustomed to blow a conch shell can readily blow this instrument, and the specimen figured was for a time used on the Government Station at Cape Nelson in place of the usual conch shell to recall parties working away from the station at noon and in the evening. C. G. SELIGMAN.

Borneo.

Evans.

North Borneo Markets. By Ivor H. N. Evans, B.A. (late British North Borneo Company's Service).

12

The Tamu, or market, is a regular institution in many parts of British North Borneo, and of such markets two kinds can be distinguished. One is the small local market at which perhaps only the inhabitants of two or three neighbouring villages are present and which chiefly serves as an excuse for cock-fighting, toddy drinking, and gossiping, the amount of trading done being negligible. Of this kind is Tamu Asam, in the Tempassuk district, where the Mohammedan natives of the coast, Bajans and Illanuns, meet the people of the neighbouring Dusun villages. The other kind of Tamu is devoted to serious trading, and to such a market natives come many days' march from the interior, carrying on their backs heavy baskets full of "salag" (damar gum), native grown tobacco, beeswax, and other products of the country. These they trade with the Chinese shopkeepers of the

district, who have stalls at most of the more important markets, and ride* up regularly from the shops near the government post.

A very good example of the larger type of market is Tamu Darat, also in the above-mentioned district. This is held once in twenty days, though a smaller Tamu also takes place at the same place on the tenth day after Tamu Darat. To this smaller market is given the name of Tamu Sesip (*sesip*, "slipped in between"). Formerly the Tamu ground was situated considerably further up the Tempassuk River than is the case at present, the change of site having been made by a former District Officer, partly in order to have the market under better control by moving it nearer to the government station, from which it is now distant about six miles, and partly for the convenience of the Chinese traders. In past years, when the district was in a disturbed state, there was a very natural dislike on the part of the natives both of the coast and of the interior to venture too far into each others country; consequently many of the markets, as was the case with that under discussion, were held on more or less neutral ground, though even then everybody came to Tamu fully armed, fights being by no means of rare occurrence. Up-country natives to the present day come down to market armed with spear and parang, but these have to be left outside the ground in charge of the lance-corporal or policeman who is there to assist the native chief appointed to preserve order.

With the growing feeling of security of the natives in visiting the coasts, the old half-way market, though still largely attended, appears to be in some danger of falling into disuse, for it is now no uncommon thing for the people of the up-country regions to go straight through to Tamu Timbang, which is held every Wednesday not far from the government station and the Chinese shops. By doing this a man bringing in a load of jungle produce is enabled to obtain slightly higher prices, and can also have a better selection of shop goods to choose from in return. The up-country native is a great walker, and will easily carry a load of thirty-five katties or more for many days together. Jungle produce is brought down in large baskets, which are generally fitted with a back-board and with three straps of tree bark; two of these go over the shoulders and the other is worn round the forehead, the head and neck thus having to bear a very considerable portion of the weight.

The jungle produce business is almost entirely in the hands of the Chinese; but besides damar, beeswax, and wild rubber, the Dusuns bring with them various articles of their own manufacture—hats made of plaited and dyed rattan or bamboo, rope of twisted tree-bark, coils of rattan cane cut into strips and dyed black or red such as are used for ornamental buildings, as well as rice, bananas, mangos, durians, belunus, and other kinds of fruit, and, most important of all, native-grown tobacco, which is largely cultivated at Kion, on the slopes of Mount Kinabalu, as well as at Bundutuban and other more inland villages. These they trade with the coast peoples, who bring to market fresh and sun-dried fish, coarse native-made salt and headcloths, which are woven by both Bajau and Illanun women on their primitive looms.

Straits Settlement silver dollars and the North Borneo Company's notes, copper, and nickel coin pass freely, and payment in cash is at a premium, but by far the greater part of the trade in the Tamu is done by barter. This, of course, is extremely to the liking of the Chinese, who will not part with cash unless forced to do so, since by bartering their cotton goods, beads, gambier, kerosine, &c., they obtain a double profit on the deal. Buffalos are to some extent traded in at the Tamus, but such transactions have to take place in the presence of a chief, and the animal must be branded with the chief's brand before the sale is complete. This is extremely necessary, as buffalo thieving, in spite of all attempts to suppress it, remains one of the

* Buffalos, cattle, especially bulls and native ponies, are all used for riding purposes. A Bajau will scarcely travel anywhere on foot if he has a buffalo.

"industries" of the district. Bajaus and Illanun women do not come much to Tamu Darat, though they resort in large numbers to the coast markets, where they are even more inveterate huxters than their menfolk. Dusun women, however, will go a six or seven days' journey to any important Tamu, and frequently carry almost as heavy loads as the men. Before the Tempassuk was properly pacified the Chinese were afraid to move far away from the protection of the government station, and the Bajaus, therefore, performed the part of commission agents for them; but with the growth of security this method of gaining a living has gradually become closed.

Native-grown tobacco, mentioned above, is prepared by chopping it into strips, which are sun-dried and rolled into bundles of from about 9 inches to a foot long. A bundle of this kind is termed a "prut" (stomach). A considerable export trade in tobacco is carried on from the district, chiefly to Brunei; whence, no doubt, it is distributed to other parts of Borneo. The Dusun is not in reality so simple as he appears to be at first sight, and buyers of tobacco generally take a good sample from the middle and bottom of a vendor's basket, as it is no uncommon thing for the rolls at the top to be of good quality, while every other "prut" in the basket is only a wrapping of tobacco outside a core of grass or other make-weight. Adulteration of rubber is also not infrequent, and after a deal has been concluded, it is advisable for the purchaser to cut open and inspect the balls of crude rubber before making payment for them; otherwise the wily Dusun, who has filled them with rubbish inside, will have made himself scarce.

It is interesting to note the Dusun's preference for using his ancient tracks when coming down to market from up-country. At the time the writer was stationed in the Tempassuk district there was an excellent bridle-path reaching from Kotabelud, the government post, to the divide which separates the district from the interior. This path was necessarily somewhat winding, as it was impossible to get a better track owing to the fact that the hills rise up steeply from the river on either side, and the track is perforce cut in the side of them. The Dusuns as a general rule neglect the bridle-path in favour of the old-time track, which chiefly follows the bed of the Tempassuk River, a stream shallow nearly everywhere in its upper reaches. In times of flood, when the Tempassuk, swollen by the torrents which descend from Mt. Kinabalu, becomes a raging and impassable flood, the up-country native is, however, thankful for the government path, and the river loses the toll of lives which it was its wont to exact in former days from those Dusuns who foolhardily attempted the impossible.

Before bringing this paper to a close mention should perhaps be made of the Dusun's habit of camping to chat and rest on the night before market. In the majority of cases only natives from villages comparatively near come straight into the trading place from the march. Those from a distance time themselves so as to reach a spot some two miles to the up-stream of the Tamu ground on the evening before; here they camp, cook their food, and meet together to exchange news and discuss the prospects of the rice crop. The next day they start off so as to reach the Tamu ground about an hour before noon. Each village has its own particular place in the market, the Tiong (Ulu Tualan) people near a fallen tree on the river bank; the Kion people under a banyan, and so on. At twelve, when the chief in charge hoists the Government flag, the market springs into full life. The Bajaus, who up to this time have been divided off from the Dusuns by a rope drawn across the centre of the ground, rush over to trade their fish for such articles as they may require; and those Dusuns who have brought baskets of damar gum or tobacco make their way to the stalls of the Chinese traders, where pandemonium is let loose owing to the clamour of rival shopkeepers, each of whom endeavours to get the best of the trade into his own hands.

I. H. EVANS.

Religion.

Róheim.

Killing the Divine King. *By Géza Róheim.*

13

Some important Ural-Altaic instances of this custom have escaped even the almost omniscient knowledge of the author of *The Golden Bough*.^{*} Von Fadhlân gives an interesting description of the double kingship of the Khazars, which seems to have been essentially similar to the Mikado-Shogun system of Nippon. The nominally supreme ruler, called "great khâkân," leaves his palace for a walk only once in every fourth month. The real ruler of the land is the "khâkân bu"†; the army is under his command, and he claims the allegiance of the neighbouring kingdoms. But, when appearing before the august majesty of the great khâkân, his behaviour is of the humblest. He approaches unshod and burning incenso, as before the altar. The reign of this human divinity is limited to forty years; if he survives this term, be it only for a day, the people and their leaders put him to death, as his brains are supposed to have grown weak and his insight untrustworthy.‡ This piece of evidence is partly corroborated, partly modified, by Istakhrî. According to his account, a rope of silk surrounds the neck of the future khâkân. Thus they begin to throttle him, and when nearly suffocated he is questioned how many years he wishes to reign. Should he chance to survive this period he is killed.§

No doubt this would be a milder form of the ceremony, as it would give the king a chance of avoiding the hands of his would-be murderers by overstating the possible length of the period his manna might endure unbroken for the weal of his subjects. That this was the essential question is clearly visible when we compare Mascîdi's version with those already given. If the drought becomes unbearable, or constant ill-luck attends their wars with the surrounding tribes, or any other sudden danger threatens the realm, the leaders of the people crave an audience from the Khazar king,|| and thus they accost him: "From this khâkân and his reign we expect no benefit; we hold him and his reign to be of evil omen, kill him or surrender him to be killed by us."¶ I must leave the interpretation of the ritual aspect of Ural-Altaic kingship for another occasion. We get no information as to the way in which the khâkân is put to death, but I think we may hazard the guess that it was the method often employed by Germanic tribes when dedicating their victims—royal or otherwise—to the god of kings, death, and war—Othin.**

The rope tied round the neck of the future khâkân is a hint not to be misunderstood—it means hanging.†† This symbolic hanging rite must have been an

* Frazer, *The Golden Bough*, Part III.; *The Dying God*, 1911, pp. 9-119. Compare Westermarck, *MAN*, 1908, pp. 22-27.

† Ibn Rostch, Gurdêzi, &c. call him isâ. Pauler and Szilágyi: *A magyar honfoglalás kútúi* ("Sources for the History of the Conquest of Hungary by the Magyars"), 1900, pp. 152, 153. The Oriental sources are edited and annotated by Count Géza Kunu.

‡ Pauler and Szilágyi, *op. cit.*, pp. 217, 219. As to the significance of entering barefoot on hallowed soil, compare Jevons, *Introduction to the History of Religion*, 1911, pp. 63, 67.

§ Pauler and Szilágyi, *op. cit.*, p. 237.

|| He means the real ruler, the one called "khâkânba" or "isâ."

¶ Pauler and Szilágyi, *op. cit.*, p. 259, 260.

** Compare Kauffmann, *Balder*, 1902, pp. 174, 302; E. Mogk, *Die Menschenopfer bei den Germanen*, 1909, pp. 607, 614, 625-628, 642, 643; Frazer, *The Dying God*, 1911, pp. 57, 58; H. M. Chadwick, *The Cult of Othin*, 1899, pp. 14, 16-20, 25, 29, 36-38, 41, 43, 44, 46, 72, 74, 79, 81; R. M. Meyer, *Altgermanische Religionsgeschichte*, 1910, pp. 239-243.

†† This is made highly probable by Ibn Fadhlân's remark on the Bulgarians (of the Volga, not Danube), a people nearly related to the Khazars. If they notice unusual mental power in one of their number, they declare he is worthy to serve his god and master. He is seized, hung on a tree, and left there, for his corpse to end in dissolution. Pauler and Szilágyi, *op. cit.*, p. 211; *Sacrifices by Hanging amongst the Russians*, *op. cit.*, pp. 184, 186; Slavs, *op. cit.*, p. 177; Tcheremiss; T. N. Smirnov, *Les Populations Finnoises des Bassins de la Volga et de la Kama*, 1898, p. 134. Abdullah, a ruler of the Sheibanid dynasty of Transoxania, appears before a famous sheikh with a rope round his neck, as a sign of humility. Vámbéry, *Bokhara története* ("History of Bokhara"), II., p. 97.

ancient and far-spread custom of the Turko-tartar race. The Chinese annals describe the empire of the eastern Tu-kin, which was founded in the year 552 and existed till 745. The chief officials of State lifted the future ruler on a cover of felt and carried him round in a circle nine times, following the course of the sun.* The carriers bow to their future lord after every circle. When this ceremony is duly performed the king mounts a horse and the officials put his neck in a mesh of silk. They pull the mesh tight round his throat and suddenly let it loose again, asking him how many years he expects to be able to rule them.† Although our sources do not allude to the possible consequences of his surviving the self-imposed term, we may safely state that these were the same that awaited his Khazar colleague.

But a custom cannot be said to be fully explained and understood till we can account for its regressive as well as progressive evolution. In the case of the sacrificial murder of the Khazar khâkân it seems very likely that the custom was first modified, as above indicated, and then utterly forgotten. Indeed, a period of forty years' reign is not generally attained by rulers, and as soon as this period was established the occasion to kill the king would become so rare that the whole affair would be of theoretical rather than practical importance. Hence the question seems inevitable: What led to the establishment of such an unusually lengthy period?

The Seythian dead were carried about in carts for forty days and then finally buried.‡ The fortieth day after death the illordwins prepare water for the dead, that their souls may indulge in a last wash before leaving this earth for the other world.§ The Vogul thinks that the ghost haunts his home on earth for forty days, after this it reaches the Isle of Souls in the ice-clad northern sea.|| A Tchouvash, before dying, tells his relatives what sort of animal he wishes as a sacrifice; he receives it after forty days.¶ The Tcheremiss feed their dead on the third, seventh, and fortieth days,** and the same days are observed by the Votjeks.††

The ordinary human ghost is comparatively easily placated, the venom of its wrath decreasing after a period of forty days—the king, exceeding his subjects in power as the year exceeds the day in length, is dreaded and remembered for as many years. The ghost of man is satisfied with the sacrifice of fool or another living being, the ghost of the man-god, whose burial necessitated the immolation of countless slaves,‡‡ demands a victim no less than royal.

If this piece of guesswork has not been leading me entirely astray we shall expect to find something like a royal sacrifice to the souls of the departed. The Votjaks, a Finno-Ugrian people, furnish the evidence required. They never had a national organisation of their own at all comparable to the warlike Turkish empires of Eastern Europe and Central Asia. But as they reached their present home from

* Compare W. Simpson, *The Buddhist Praying Wheel*, 1896.

† W. Raloff, *Aus Sibirien*, 1893, I., p. 129.

‡ Herodotus, IV., p. 73.

§ W. Mainolf, *Les restes de la mythologie Nordrène*. (Journal de la Société Finno-Ougrienne, V., 1889, p. 56.)

|| B. Munkácsi, *A vogulok pogány üvállása* ("Pagan Religion of the Voguls"). *Ethnographia*, 1893, p. 43.

¶ Vámbéry, *A török faj* ("The Turkish Race"), 1885, p. 580. Mécsano, *A csuras üvállás e mlékéi* ("Survivals of Tchouvash Paganism"), 1909, p. 235.

** Smirnov, *op. cit.*, pp. 142-143.

†† Buch, *Die Votjaken*; 1882, p. 145. On the forty-days period for funeral festivities, see Sartori, *Die Speisung der Toten*, 1903, p. 33. J. G. Georgi, *Beschreibung aller Nationen des Russischen Reiches*, 1776, p. 32; K. Schwenck, *Die Mythologie der Slaaven*, 1853, p. 304, 448, 456; E. B. Tylor, *Primitive Culture*, 1903, II., p. 35; Hartland, *The Legend of Perseus*, II., 1895, p. 290; Ralston, *The Songs of the Russian People*, 1872, p. 320.

‡‡ G. Nagy, *A Skithák Nemzetisége* ("Nationality of the Scythians"), 1895, pp. 54, 54; Pauler and Szilágyi, *op. cit.*, p. 218.

the south* their customs were likely to be influenced by the ways of their powerful Turkish neighbours. Thus it is possible that the following rite is the imitation of the Khazar custom applied to the more primitive circumstances of a smaller tribe. But, on the whole, I would rather incline to hold the view that we have here the original form of the rite, the form in which it existed among these people when the highest human aggregate known was the village community. In autumn an annual feast was given in honour of the departed souls.† The scene of the festivity was always the house of the eldest and most virtuous man in the village, and—the feasting ended—the host, of his own accord, sacrificed himself to the dead. He was killed and buried in the presence of the whole village and ranked as a saint after his death. The murder was accounted a holy rite and the following day was spent in prayer by the whole village, abstaining from food and common talk.‡ The case of the Votjaks is, I think, the best direct evidence we have§ for the annual tenure of the kingship. Although the murdered man is not called a king, yet no doubt a Votjak village headman has as good a right to this title as many of the petty African monarchs that have thus been dignified by European travellers. A further analogy between royalty and the position of headman in these villages may be found in the part the latter plays in religious ritual.¶ And some significance must be attributed to the season of the year chosen for the murder; it was in autumn, when the declining power of the sun and the fading verdure of vegetation seemed to indicate a corresponding decline in the magical qualities of their earthly representative.

G. RÓHEIM.

REVIEWS.

Archæology: Mediterranean.

Dussaud.

Les Civilisations Préhelléniques dans le bassin de la Mer Egée. By René Dussaud. 14

During recent years skilled exploration has added greatly to our knowledge of early civilizations in the eastern Mediterranean, and in this excellent volume we are given a full and clear account of what has been done and discovered at the principal sites in Crete, the Cyclades, Troy, Greece, and Cyprus, with chapters on Egean influence in Egypt and Syria, on cults and myths, and on the Egean people. There are copious bibliographical notes, brought up to 1912, good illustrations, plans, and several coloured plates. The descriptions of places show a personal acquaintance with them, and all the subjects are treated in a thorough and scholarly fashion.

Study of the stratigraphy, of the development of pottery and of metal industries, has enabled synchronisms to be established, and in a comparative Table (Pl. XIII) M. Dussaud has placed a scheme of nine civilizations in parallel columns, roughly dated by synchronisms, except for Egypt and Babylonia, where historic dates are known. He thinks that the introduction of copper took place generally about 3,000 B.C. Neolithic remains have been found in Crete, Greece, Thessaly, Cyprus, Syria, and Palestine, but not in the Cyclades, although the presence of obsidian implements in the important Neolithic stratum at Knossos shows that some persons

* F. Barna, *A votják nép múltja és jelene* ("Past and Present of the Votjak People"), 1885, p. 7-9.

† Compare Wasiljev, *Übersicht über die heidnischen Gebräuche Aberglauben und Religion der Votjaken* ("Mémoires de la Société Finno-Ougrienne," XVIII.), 1902, pp. 33-35; F. Barna, *A votjákok pogány vallásáról* ("Pagan Religion of the Votjaks"), 1885, p. 16; M. Varonen, *Vainajainpalvelus muinaisilla suomalaisilla* ("Cult of the Dead amongst the Ancient Finns"), 1899, p. 13.

‡ P. Bogajevskij, *Očerki Religioznich Predstavlenijü Votjakov* ("Religious Conceptions of the Votjaks"), *Etnografičeskoje Obozrenie*, 1890, IV., p. 50 (translated by Dr. Mészáros).

§ Compare Frazer, *The Dying God*, 1911, pp. 113-118.

¶ Wasiljev, *op. cit.*, pp. 22, 44. Smirnov, *op. cit.*, p. 355. Mészáros, *op. cit.*, pp. 66, 141. Krohn, *A finnugor népek pogány istentisztelete* ("Pagan Cult of Finno-Ugrian People"), 1908, p. 158. The now general combination of the offices of leader of sacrifices and shaman seems to be a later development.

must have been working it then at Phylacopi, on the island of Melos. Except from Alagheuz, in Armenia, this was the only place where obsidian could be procured.

Amongst later investigations in Greece a few of those less likely to be known to English readers may be mentioned: Pylos Kakovatos, on the coast near Olympia has been recognised by M. Doerpfeld as the site of the Pylos of Nestor, already forgotten in Strabo's time. The three-domed or beehive tombs there "are perhaps the oldest known." They had been pillaged, and only a few objects remained, such as finely-worked points of silex, boars' teeth for ornamenting helmets, a gold frog and an owl, a sword 92 centimetres long, and an iron finger ring like those found at Vaphio, Mycene, and Phæstos, iron being then rare and precious. A quantity of amber beads (as in the fourth tomb of the acropolis at Mycenæ) shows intercourse with the Baltic. The pottery was Recent Minoan I and II, but another more ancient form is found there, as at Olympia and the western Greek islands. It is coarse, handmade, and monochrome, with incised designs, quite similar to that of the Italian terramare.

At Tiryns, below the palace excavated by Schliemann, there was another in the same style, also decorated with artistic frescoes of Cretan design. This had been built over five small stone tombs, and still lower were remains of at least two earlier series of dwellings with walls of crude brick on stone foundations and monochrome prehistoric pottery. M. Dussaud does not allude to the filling up of what is now the plain of Argos with alluvium. At one time the sea must have reached almost to Mycene, and Tiryns would be an island fortress.

In the north, at Haghia Marina, not far from Cheronea, M. Sotiriadis examined a site that covered an area from 100 to 159 metres in diameter and 10 metres high. The lowest stratum, 3 to 5 metres thick, was eneolithic, like that of Orhomenos, and contained triangular copper poniards and pottery painted with bright red or dull black. A fine jar of this type and period from Cheronea (Fig. 137) is covered with a wave design painted in red on white. The dwellings were simple huts, with bones of ox, goat, fowls, and deer. Over this, a layer of 3 m. 50 d. deep had stone dwellings and a special pottery with designs in white on a lustrous background, also sherds of Minoan pottery. Above, to the thickness of a metre, the late Mycenaean period was represented, and on the surface, in disturbed earth 40 centimetres thick, were modern sherds.

The very early hand-made pottery, blackish, with designs filled with white matter and burnished, has been found in Thessaly, Cyprus, the first town at Phylacopi, Knossos and Malta, predynastic Egypt and Troy I. It accompanies objects of the Neolithic period and passes on into the Copper Age. The date of the two earliest settlements at Troy appears to be still a debated question. M. Dussaud gives reasons for thinking that Troy I is of the Copper Age. Troy II is "Full Bronze period," the bronze having a good proportion of tin. Doerpfeld places Troy I at 3000-2500 B.C., and Troy II 2500-2000 B.C., but 50 centimetres of earth lie between the two strata and Troy II may be slightly later, whilst Homeric Troy (VI) is 1500-1180 B.C. (p. 120).

The many varieties of graves and methods of burial point to ethnic differences as well as length of time. In the Cyclades the earliest type of grave is about a metre square, 50 centimetres deep, and is lined with six marble slabs. From the position of the bones, the bodies must have been placed in a crouching position. There is no mound or other surface indication. In Paros, Naxos, Amorgos, Siphnos, and Melos these tombs contained coarse incised pottery, hand polished, of the Copper Age. Professor C. Stephanos found a complete set of toilet utensils in a Naxos tomb (p. 85). There were obsidian razors, small copper instruments for tattooing, and little pots for colour, one still containing blue. In Crete the earliest burials yet found seem to be of Early Minoan II. The great tholos or beehive tomb at Haghia Triada, 9 metres in diameter, was filled with piled-up bones (in a very friable condition) repre-

sending about 200 individuals—men, women, and children. With them were figurines; vases of marble, granite, steatite, and terracotta; obsidian knives; copper poniards; and seals of ivory, bone, and steatite. M. Dussaud considers this tomb older than the first palace at Phaestos, and that the origin of the type may go back to the Neolithic period, though Mr. Boyd Hawes thinks it Recent Minoan. The discoveries by M. Xanthoudidis at Roumaza and the early Minoan beehive tombs at Siva, south of Phaestos, he believes confirm his view that the tholos is early Minoan II—about VI Dynasty. An interesting example of a burial of the First Iron Age is given in Fig. 201 from Curium, Cyprus. The tomb is of the bottle shape that French archaeologists call *silo*. The vases and pitchers from it have good shapes and painted linear ornament.

Of the language of these ancient populations "Not only cannot the least word of the several thousand minoan tablets be read, even ceteocretan texts engraved in Greek characters are still scarcely legible, but Mr. Conway (who has specially studied the inscriptions of Praesos) and E. Meyer agree that they are not in an Indo-European language." The two inscriptions on the cypriote lintel at the Louvre have been partly rendered into words by M. Vendryes of the Sorbonne, but the meaning remains to be sought. The arrangements of sounds and syllables suggests affinity with Pacific tongues. The Achæan invasion, about the 16th century u.c., brought an Indo-European dialect into Greece (p. 441), and this survived as the Arcadian-Cypriote dialect. M. Dussaud suggests that there was a prototype alphabet from which the Phœnician and the archaic Greek alphabets developed separately, and that the Sabeian alphabet was derived from the archaic Greek. "Nothing can be said as to the primitive peopling of the Egean except that it dates from the Neolithic period and shows a direction towards the east." A fresh inflow came with metal. Sir A. Evans' Three Minoan periods are correlated with the Copper, First and Second Bronze Ages.

In his remarks on idols M. Dussaud seems to use the term rather loosely. What does he mean exactly by idol? Is it an object of worship, a material representation of a divinity? The figurines illustrated look more like votive offerings or fetishes. It is a pity to turn every little clay figure into an anthropomorphic deity. Then the plain fact that the nymph Melissa nourished the infant Zeus with honey, is called *la reduction d'une déesse-abeille crétoise*.

It is not easy to keep in touch with the specialist publications constantly brought out in many languages, and M. Dussaud has earned the gratitude of all interested in these ancient civilizations for presenting the main facts and comparative references so well, and for the good and numerous illustrations. The use of the editorial *we* throughout is somewhat puzzling to an English reader, accustomed to it as a sign of divided responsibility.

A. C. B.

Africa, West: Folk-lore.

Edgar.

Litafi Na Tatsuniyoyi Na Hausa. By J. Edgar. Vol. III (Mayne, 1913). Price 10s. 6d. **15**

The two preceding volumes have been noticed in MAN, and we are glad to note that the success which has attended their publication "has warranted and encouraged" the author to issue this further instalment. Like Vol. II, this book has no notes, the author having considered them to be unnecessary, but Major Edgar's knowledge of the language is a good deal above the average, and we think, therefore, that most of his readers will entirely disagree with him. It would have been as well to have added a glossary also, explaining words which have not been incorporated in the dictionary as yet. Discrepancies in the spelling are noticeable, but generally they are intentional, Major Edgar very sensibly writing the words as they were pronounced by the narrators

in different districts. The author's use of capitals is somewhat puzzling, however. The book will certainly be most useful to advanced students of the language, to whom it can be heartily recommended.

A. J. N. T.

Sociology.

Knowles.

Alone in the Wilderness. By Joseph Knowles. London: Longmans, Green and Co. 1914.

16

Joseph Knowles is an advocate of the simple life in its extreme form, and this book is partly a tirade against the artificial luxuries of modern city life and partly a practical demonstration of how to live without them. His idea has not quite the originality he claims for it; he has forgotten Nebuchadnezzar and his "seven times." Crusoe, too, and Ben Gunn were exponents, albeit against their own will, of the same idea. However, his precise application of it is certainly novel, and constitutes a remarkable feat of endurance. He entered the backwoods of Maine, U.S.A., naked and empty-handed, and lived there for two months without communication with the outside world, depending for his subsistence entirely on his own resource.

For this exploit he selected the months of August and September, because he "wanted it to be the most severe kind of a test"—a statement which seems to require some elucidation. To us he appears by so doing to have wisely avoided extremes of heat and cold, as well as to have ensured a copious supply of berries of all kinds wherewith to complete any unpremeditated gaps in his diet. Without wishing to detract from the merit of his achievement, we should remark that he possessed the special qualifications of a magnificent constitution and a full knowledge of the trapper's art, gained through previous experience in the woods from Sioux Indians. And though he says that "any man of fair health could do the same thing," we are inclined to agree with the doctor, quoted on p. 230, who says "few men are equipped physically to accomplish the result. Still fewer have the previous knowledge of the woods which is necessary."

The lack of salt does not seem to have affected him injuriously, though we note that the first thing he ordered on returning was salt pork. Fire he secured with a bow-drill of his own making; shelter by building lean-to huts. His food consisted of berries and such animals as he could obtain with his hands, by traps, or with a bow and arrows, made also by himself; fish he caught in abundance by damming up streams. For clothes he used the skins of bears and deer, which he killed. His physical wants were thus provided for, and his sufferings were chiefly mental, occasioned by the lack of human society.

The author succeeded in his self-imposed task, but has hardly succeeded in proving his case. The true test of a primitive life would come in the winter months; it is then that we chiefly feel the advantages of civilisation. But he does not suggest repeating the experiment in winter, nor, indeed, does he seem to wish permanently to exchange the civilised for the primitive life—a fact which may be regarded as mute testimony of his preference for the former.

His tales of animal life, of which he is a close observer, are delightful, and his pages are embellished with a number of charming charcoal sketches on birch-bark.

H. J. B.

Topography.

Gomme.

The Making of London. By Sir Laurence Gomme, F.S.A. Oxford, 1912.

17

In this compact and convenient volume Sir Laurence Gomme has summed up the theories on the history of London which he has brought forward in *The Governance of London* and other works; theories which, it may now be safely asserted, will be more and more recognised as affording a scientific explanation of the development of London from its primitive beginnings into the capital of the British Empire. Few scholars will now be found to uphold the cataclysmic doctrine.

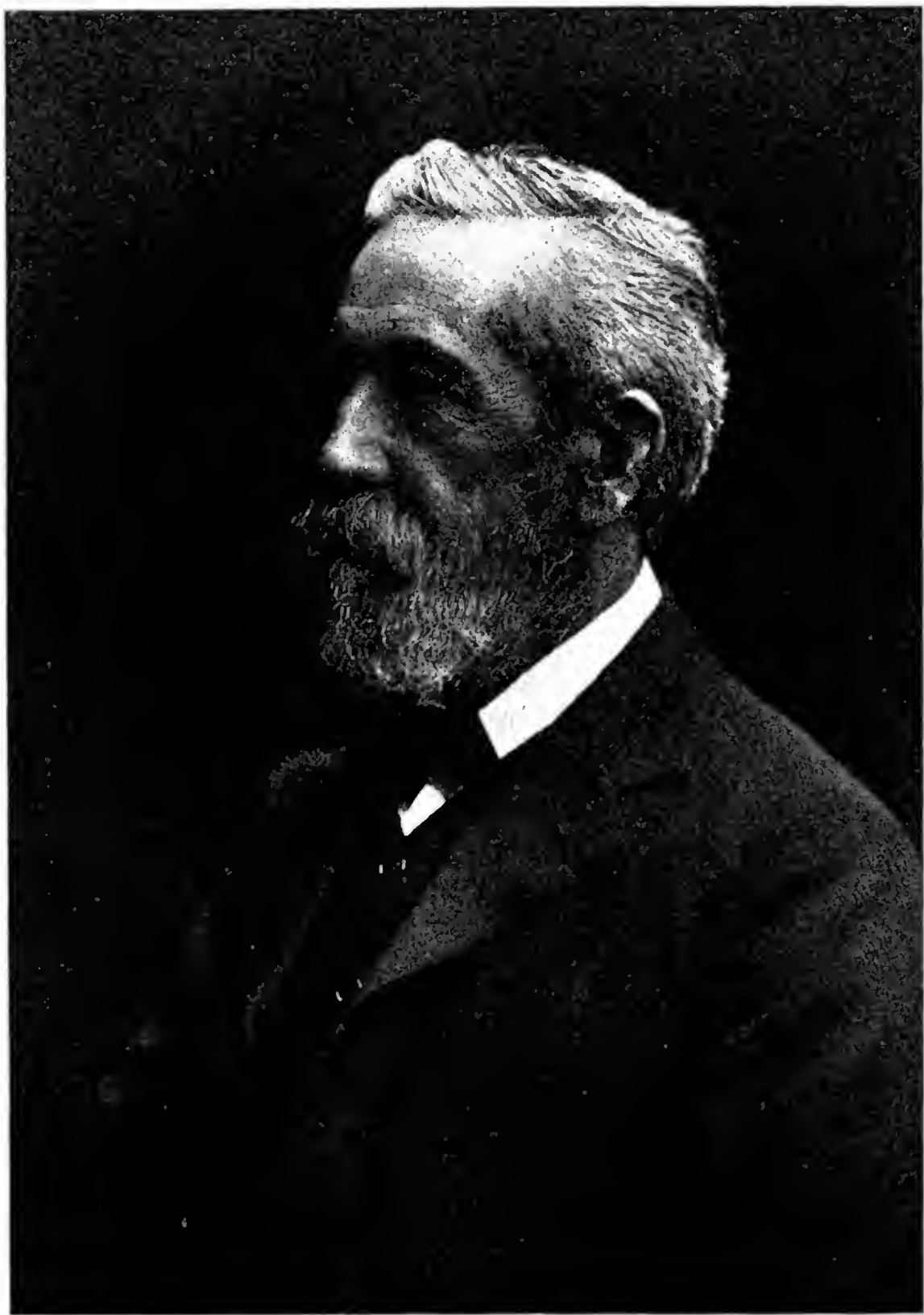
of Freeman and his disciples, and the Teutonic enthusiasts who would recognise no survivals, over the greater part of England, of any races existing before the Saxon and Angle invasions, have been replaced by those who acknowledge the irresistible evidence of physical anthropology in favour of continuity and gradual development.

This continuous progress is illustrated in a special manner by the history of London, and Sir Laurence Gomme has done well to insist on it, and to bring it home to modern Londoners, who, whether or not they belong to London by descent, represent all the elements which have combined to form this "microcosm of England." And in particular we owe him thanks for insisting on the importance of tradition and legend as furnishing evidence not to be disregarded in England and in London any more than in ancient Greece or India. The narrow school of history, which treated such subjects with scorn, is now, it may be hoped, a thing of the past. They are of the greatest value, but to judge of their value and weigh their worth needs not only a trained observer in questions of anthropology, ethnology, and folklore, but also a historian gifted with historical imagination. Such a historian is Sir Laurence Gomme, and by his reasoned and justified imagination he breathes fresh life into the dead bones onshrined in the galleries of our museums.

One of the most important points insisted on is that of the purely tribal organisation of the Celtic and pre-Celtic inhabitants of Britain, and the fact that this organisation persisted through the Roman domination, and continued after it. The town formed no part of this civilisation; the towns were Roman, and the population outside these towns was a movable one and founded no organised villages with definite names, any more than the Baloch hill-tribes of the Indian borderland do at the present day, as I can testify. The villages were not founded until later, when the English language had spread over the greater part of the country, and Celtic village names are only to be found in spots where the British tongue persisted till a later date. But wherever a Roman town was founded some Celtic name was fixed and preserved in a Roman designation. British elements must have existed, incorporated in, and assimilated by, the Roman colonists, and these in time, and especially as the central power weakened, must in their turn have undergone a process of assimilation, judging by the analogy of other colonies in like circumstances. The English colony of Galway is a case in point. The English families who constituted the so-called twelve tribes of Galway remained for centuries in a fortified town distinct from the tribes around them, but ultimately, through inter-marriage and other causes, became perfectly Irish. Yet London, through its size and importance, seems to have had enough life in it to endure the storm and stress of the troubled times of the Saxon invasion. It is hardly possible to accept Sir Laurence Gomme's view that London was purely Roman in population. In culture it was no doubt Roman, but British blood must have found its way into the population. If the general Artorius had been a pure Roman it is hardly probable that he would have become a hero of British tradition. His coronation at London is no doubt, as Sir Laurence Gomme observes, symbolical of the paramount position occupied by London, and other traditional references to the crown of London have the same import. In Chapter VII Sir Laurence Gomme gives a full and interesting survey of Roman London as it probably still existed when restored by King Alfred in A.D. 886, with its Roman laws and constitution. The arguments on this point deserve careful study, and Sir Laurence Gomme has gone as near to establishing his case as is possible in the absence of direct evidence. It is impossible here to allude in detail to the succeeding chapters, in which Sir Laurence Gomme traces the developments of London and its institutions up to the present day, but the whole account is full of interest and should be carefully studied by all students of municipal life.

M. LONGWORTH DAMES.





FREDERICK WILLIAM RUDLER

ORIGINAL ARTICLES.

Obituary.

With Plate C.

Brabrook.

Frederick William Rudler, I.S.O.; b. July 8th, 1840, d. January 23rd, 1915; æt. 75.

18

I esteem it a sad privilege to be invited and permitted to contribute to MAN a brief obituary notice of a friend and colleague of long standing, Mr. Frederick William Rudler, whose association with the literary and executive work of the Anthropological Institute was intimate and sustained. It commenced with his appointment as assistant secretary of the Ethnological Society of London and sub-editor of its *Journal* in 1869, in which year he also joined the British Association. He was at that time in the public service in the Department of the Royal School of Mines, and was known to be a competent geologist. The then honorary secretary of the Ethnological Society, Colonel Lane Fox, expressed a high opinion of his work, and Rudler was induced to continue his editorial services to the Anthropological Institute when it was founded in 1871. He joined it in that year as a Fellow, and in 1873 was elected on the Council. In 1875 he was elected Director, jointly with myself. We were colleagues in that capacity for a single year only, as about that time he accepted a Professorship in the University of Wales, at Aberystwith. His literary merits and sound scientific knowledge had become widely known. He did much work as an editor of text-books and writer in encyclopædias, and he was on the staff of contributors to *The Athenæum* newspaper. In the Anthropological Department of the British Association, which was then attached to the Biological Section, he served as secretary from 1872 to 1879, and was chairman of that department in 1880 at Swansea, where he delivered a valuable address on the Keltic question, in the course of which he made an eloquent and feeling reference to the then recent death of Broca, by whom and by Dr. Topinard Rudler had not long before been most kindly received in Paris, and conducted over his laboratory and what is now the Musée Broca. Rudler had in the meanwhile been re-elected on the Council of the Anthropological Institute in each year from 1877, and in 1880 was made a Vice-President. That post he vacated in the following year in order to take up the work of Director on my resignation, and in that capacity (the title of the office being changed to "Secretary" in 1887) he continued to serve until 1891, when, and in the two following years, he was elected a Vice-President. He was again a member of Council until 1898, when he became President of the Institute. In the British Association, he acted as chairman of the Conference of Delegates of Corresponding Societies in 1901, and was the efficient secretary of that body for several years from 1903. He also served on some occasions on the Committee of Recommendations, which is an essential organ in the activities of the Association. He was well equipped as a lecturer for the University Extension Society and other bodies, having a clear voice, a distinct enunciation, and a marvellous memory. On one occasion, during the presidency of Francis Galton, when lectures on anthropological subjects were organised at South Kensington, I recollect listening for more than an hour to an address by Rudler full of technical matter and delivered without a single note or a moment's hesitation.

He had not been very long in his Professorship at Aberystwith before he was recalled to the public service, and appointed, in 1879, Registrar of the Royal School of Mines and Curator Librarian of the Museum of Practical Geology. He retired in 1902. His great services were acknowledged by the conferment upon him of the decoration of King Edward VII's Imperial Service Order.

I revere my friend's memory as that of a man of high character and conspicuous ability.

EDWARD BRABROOK.

Folklore.

Cummins.

Annuaik Fable. By A. G. Cummins.

19

The following story was told by Sheykh Otērie of Dīnma, through an interpreter who had only an indifferent knowledge of Arabic:—

Jwok (God—apparently a dual entity, male and female) had sons first an elephant, then a buffalo, then a lion, then a crocodile, after that a little dog, and lastly man.

On the birth of the latter God exclaimed, "What is this thing without hair?" "All my other offspring have hair or scales, but what is this thing?"

Then God said to the little dog, "Take it away and throw it away in the *khale*" (uninhabited grass plain). The dog took him and went away and shortly found a tree with a big hole in it like a house. The dog put the child in this, and returning took a cow from God's flocks (*min taht el id beta rabona*), and brought it to the tree and milked it night and morning into a gourd, and gave the milk to the child. This was done without God's knowledge. The boy grew and with him his twin sister (apparently, according to my informant, the original birth was twin), and they soon got too big for their hole in the tree. The dog accordingly took them away into the country and they built a straw hut, and the boy and girl went in and lived there.

The dog then returned to God, who, when he saw him, said, "What have you been doing all this time and where have you been?"

The dog said, "I have been away in the plain with the cows, there is no good grazing here, so I went to a far place."

Time passed and the boy and girl became man and woman; and at length the dog brought them before God.

God cried, "What's this? Where have you brought them from?"

The dog answered, "These are those who you told us long ago to take away and leave in the plain."

God said, "Bring them here and I will kill them."

The dog answered, "Not so, these are people whose eyes look about and see things and understand, they are not like your other children. Let them stay with me and live as my brothers." So they all settled down together with God.

Presently God looked about him and found that the land was getting too crowded, and he said, "I must now allot land to all these my people and send them to their countries. Let the elephant, the buffalo, and the lion come first, and let the man come last."

The dog heard this and at once went and told the man, saying, "This is not good; if you go in last you will get nothing, you must go first and say that you are the elephant, buffalo, and lion."

The man at once agreed and walked first to the house of God (a straw tukel).

God heard his footsteps approaching and called out, "Who are you?"

The man replied, "The elephant, the buffalo, and the lion."

"Very well," said God, and threw him all the spears, "take these and go your way." The man took the spears and departed.

Up marched the elephant, the buffalo, and the lion. God heard them approaching and called out, "Who are you?"

"The elephant, the buffalo, and lion," they replied.

"Whi!" cried God, "and who then were those who have just gone?"

They answered, "Perhaps the man and the dog."

"Ah," said God, "and I have given them all the spears. What am I to do for you? Here, take these," and he handed the elephant his tusks, "and you take these," and he handed the buffalo his horns (now the buffalo horns at first pointed forwards, and not as at present, but when God saw that he killed all the

people with them he gave them a knock and turned them up into the present position), and to the lion he said, "Take these," and he handed him his claws, and to the crocodile he gave teeth.

All was finished and they departed, but whenever the man saw the elephant, or the buffalo, or the lion, or the crocodile he used to kill him with his spear, so the elephant, the buffalo, and the lion departed into plains, and the crocodile finding the sun too hot went down into the river, and man took the best place. All this took place in a far country.

The name of the first man was Ötünö.

The name of the first woman was Aköngö.

A. G. CUMMINS.

Africa: Nile Valley.

Dinka Songs. By Rev. Archibald Shaw.

Shaw.

20

[Note by Dr. C. G. Seligman.—The following songs—they might be called hymns—were composed by the *tiet* Wal, of Bang village, of the Alimb tribe, who says that his "spirit" is Deng, who in one aspect at least appears to be identical with Dengdit the Creator. Concerning the *tiet* Wal, whom I visited in 1910, I may repeat the account which I have given of him elsewhere (*Hastings Encyclopædia of Religion and Ethics*, s.r. "Dinka," Vol. IV, p. 709): "Wal, an Aliab Dinka living in the village of Bang, exercises enormous influence not limited to his fellow-tribesmen; for, although his spirit only came to him in 1907, Bari and Nuer alike come to consult him and pay the strictest attention to his commands. Wal is a man of about fifty, differing in no external character from his fellows, though deference is shown him in that however dense the crowd around him he is never jostled. Wal says that his spirit is Deng, and at the present time he is certainly the most important factor in the spiritual life of the Aliab and neighbouring tribes. Wal is most anxious to make clear his adhesion to the Government, and even goes so far as to state that his spirit is 'red' (as Europeans are) and came from Khartum, which all the black tribes regard as the home of the white man. He is certainly opposed to bloodshed, and has lately condemned the participants in a quite insignificant brawl, in which but little blood flowed, to an elaborate ceremony of atonement, the essential part of which is that two goats are killed, the flesh of one being eaten, while the other is cast into the bush. Wal asserts that this is not a revival of an old custom, but a new form of sacrifice dictated by his spirit; and this was certainly the opinion of those with whom the writer discussed the subject."

In the first two hymns—as in those I have already published—it is obviously Dengdit who speaks, and it must be remembered that in Dinka hymns Dengdit habitually refers to men as ants (*aicuk*). Mr. Shaw has not given any explanation of the third and last hymn. I would suggest that in the first verse Dengdit affirms his intention of compelling the people to hear his words (spoken through Wal) while it is possible that the second verse may refer to spirit possession. I am unacquainted with the precise system of transliteration used by Mr. Shaw, but "e" is sounded approximately as the "ch" in the English *church*.]

I.

1.
Aicungdia gau gut ko thain ye thar.

1.
My ant hoes the marsh grass and rests hand on hip.

Aicungdia gan gut ko thain ye thar.
Ca gwobdia ye ran
Ca gwobdia yen e nhyor e gau-o.

Have I not given of my substance to man
Have I not given of my substance to the
spikes of the marsh-grass, alas!

2.

An a nin ror ko buot we-o.
 An a nin ror ko buot we-o.
 Ye ma thiec, ea Wa lo di?
 Ci Wa nhyang rong kwoi?

Ci Wa nhyang rong bai?

An a bu ror ko enol we-o.
 An a bu ror ko enol we-o.
 Ba wet e tiel lo yok.

This song is in the nature of a reproach to the man who refuses to join his fellows to listen to the inspired word. Deng the father goes to seek him and thus laments his own absence :—

Rogo, undia, aba nhyuot thoico.
 Abi ciet ninhyuon.
 Rogo, undia, aba nhyuot thoico.
 Abi ciet ninhyuon.
 Ya Mahual e welo.
 Ya Mahual e welcia ke Deng Wa.

Aicol e gwer jur e wariau.

Medar aci aciet ninhyuon.

In a variant of this for line 6 there is substituted :—

Ya mior e Koicua ke Deng Wa.

Rogo is a village of Medars (*mandari*). Father Rain summons mankind to assemble at the riverside, where the marshes are, to hear his inspired messages, (Mahual—Red one).

Aienk ab'an liep temo,
 Ko pal yith.
 Jam aicuk a ngwan biat.
 Aienk ab'an liep temo
 Ko pal yith.

Awok a to loin luako
 Luang e Daiyim.
 Abuk a to loin luako
 Luang e Daiyim.
 Garang a to loin luako
 Luang e Daiyim.
 Welcia ka, an Daiyim.
 Jamdia ka, an Daiyim.

2.

I sleep in the forest and linger there, alas!

The mother asks where the father has gone?
 Has not the father been left behind in a
 forest that I know not?

Has not the father been left behind in a
 lost forest?

I continue in the forest and linger there, alas!

That I may go find the hater's word.

II.

To Rogo my home will I show the marshes.
 (Men) shall be like the blades of grass.

Behold Mahual of the words.

Behold Mahual of the words (words of) the
 Father Rain.

I summon men to gather together at the
 riverside.

The Medar were like the blades of grass.

Behold the bull of my people (the people) of
 Father Rain.

III.

I will cut off the tongues of ants
 But spare their ears.

Speech of the ants keep silence.

I will cut off the tongue of ants
 But spare their ears.

Awok descends upon the cattle hut
 Tho cattle hut of Daiyim.

Abuk descends upon the cattle hut
 Tho cattle hut of Daiyim.

Garang descends upon the cattle hut
 Tho cattle hut of Daiyim.

Here are my words of Daiyim.

Here is my speech of Daiyim.

A. SHAW.

Africa, West.

Thomas.

Music: Tones in Ibo. By N. W. Thomas.

I brought back from my recent tour a number of phonograph records, which provide material for the study of tones in Ibo. Mr. Daniel Jones, Lecturer in

Phonetics at University College, has kindly worked over some of them with me, and Dr. C. S. Myers has investigated them independently. In the former case the pitch of the various syllables was determined with the aid of a tuning fork, in the latter with a tonometer; although there is a certain amount of difference of opinion with regard to the intervals in complex tones, the results are in the main in agreement. It must be mentioned that there is a certain amount of difference between the records.

In monosyllabic verbs three tones are found, high, rising, and falling, the average intervals in the latter cases being two tones and four tones respectively. Other tones are found in dissyllables, and it appears to follow that two, if not three, gradations in the middle tone must be recognised. In addition to the rising and falling tones, sharpened and flattened tones are found with a rise and fall of, at most, a semi-tone.

The results are, however, extremely tentative, and further research may show that it is unnecessary to distinguish as many tones as have been noted in the phonograms which have been worked over. The tones noted are as follows:—

SIMPLE TONES.					
High Tones.	High Middle Tones.		Middle Tones.	Low Middle Tone.	Low Tone.
*Bb	†G b	†F	†D	†C	†G
*†B	*†G	†F#	†E		
*(BC)	*†A				
*†C	†A #				
†C #					

COMPOUND TONES.

Sharpened Tones.

High Middle Tones.	Low Middle Tones.
F-G	C#-D
G-G#	
G#-A	
G-Bb	

Flattened Tones.

High Middle Tones.

A-G#

Rising Tones.

High Middle to High Tones.	Middle to High Middle Tones.	Low Middle to High Middle Tones.
†G $\frac{1}{2}$ #-B $\frac{1}{2}$ #	E-G#	C-F

Falling Tones.

High Middle to Low Middle Tones.	Middle to Low Middle Tones.	Middle to Low Tones.
†G $\frac{1}{2}$ #-B	D-C	†D-F#
	E-C	

Where two notes are in brackets, the brackets denote that the sound lies between the two notes.


Transcriptions of some of the phonograph records and a fuller study of the material will be found in Part VI. of my Ibo Report, which will appear shortly.

The following is a portion of record 620a; the speaker had taken a high voice

* These are taken from monosyllabic words.

† These are taken from dissyllabic words.

‡ Average.

and showed a tendency to use sharpened tones, i.e., tones with the rise of a semi-tone or less. A + above a note indicates that it is sharper than the note  in our scale:—



la persuade



Rá guess



rise up to D (caught C).

weñe take wrong



fe pass



nyi make heavy



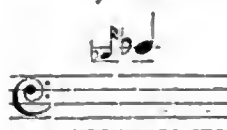
me do



pi squeeze



yí lose



lí eat



Râ let



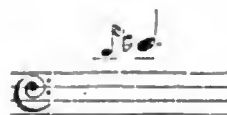
Rá bigger than



fú fly



nye give



pī sharpen

Baluchistan.

Bray.

Balūchistān. *By Denys Bray.*

22

Certain remarks made in the review published in *MAN*, 1913, No. 111, on the *Balūchistān Census Report*, 1911, suggest that the following note on the Brāhūī awe of North and South may be of some interest.

Direction is a very vital matter to the Brāhūī. His fundamental rule (as I have described elsewhere*) is never to go in the ever-shifting direction of the star. But as he has devised various ways of getting round it, his actions are probably more cramped in reality by the awe that North and West inspire in him.

He will never sleep with his feet to North or West. Still less would he dream of spitting towards either. He regards it as the height of folly to build a house facing North or West, for this would necessitate his turning his back on the revered direction as he entered. He would much prefer to have nothing to do with any water—whether natural spring, water-cut, or subterranean *kārēz*—which runs East or South from its source, for water that turns its back on the revered direction must clearly be unlucky. Innumerable instances of disasters befalling those who have broken the last two of these very simple rules—I gather that the first two are never broken—are cited as awful warnings, and the fact that there are hundreds of *kārēz* in the Brāhūī country which run from East to West and from South to North, whereas it would apparently be difficult to count half-a-dozen that ran in the contrary directions, was mentioned to me as a proof not merely of the potency of the belief itself, but also of the impossibility of water which tried to run in an unnatural direction continuing to run long.

Mecca, of course, lies West of Balūchistān and due North, so wise Brāhūī tell me, lies the holy shrine of the great saint of Baghdād. Despite the attractiveness of the idea that the particular direction held sacred by a people indicates the direction from which they came to the country, I very much doubt whether we have here any clue to the riddle of the presence of the Dravidian-speaking Brāhūī in Balūchistān.

DENYS BRAY.

Folklore.

Lewis.

Dancing in Stone Circles. *By A. L. Lewis.*

23

During the discussion on Mr. Allen Upward's paper on the "Magical Siege of Troy," Mr. Hodson gave an interesting account of a ceremonial dance by natives at a stone circle discovered by him in India. Another speaker suggested the possibility of such dances having taken place at Stonehenge; Geoffrey, of Monmouth, certainly spoke of Stonehenge as "the Giants' Dance," but the interior of the circles would not have been a very convenient place for dancing. Dance Maen, in Cornwall, has also the name of "Merry Maidens," from the tradition that the 19 stones composing the circle were girls turned to stone for dancing on Sunday, and two large menhirs to the north-east, not now, if ever, visible from the circle, are supposed to have been the "Pipers" on the occasion; other stones which are nearer the circle are not, however, included in the legend. The much larger circles at Stanton Drew (Somersetshire) have been called the "Stone Wedding," the tale being that the stones were a wedding party which danced all through a Saturday night, but became stones when the first rays of the sun fell upon them on the Sunday morning, which also happened to be the longest day.

Borlase (*Dolmens of Ireland*, Vol. 2, p. 535) says four oval rings of stones (21 × 14 feet) near Arendorf, in Germany, were called by the natives "Jekkendanz," meaning "Dance of the Geeks," or Silly Folk. In 1882 Sir John Lubbock also reproduced a picture of a native dance in a stone circle in Virginia. The tops of

* *Balūchistān Census Report*, 1911, paragraph 122; *The Life-history of a Brāhūī*, paragraph 240.

these stones were carved to represent heads, in which respect they resemble the Cross River (West Africa) circles described by Mr. Partridge. If there were no other traditions these might suffice to establish the belief that dances of some kind were performed in all the circles, but sometimes the tradition is of soldiers, as at the Roll-rich in Oxfordshire, and in Brittany; or of a wonder-working cow, as at Mitchellsfold, in Shropshire; or of footballers playing on Sunday, as at the "Hurlers," in Cornwall; so that perhaps the most we can say is that something was probably done in the circles on the weekly day of the sun in pagan times which was not approved by later ecclesiastical authorities. The gentlemen who now go about the country playing at "Druids," and setting up small circles which may mislead archaeologists in future years, do not include dancing amongst the ceremonies they claim to have derived from earlier sources; if they could be induced to do so their proceedings would be even more amusing than they are now. A. L. LEWIS.

Africa, East.

Beech.

Pre-Bantu Occupants of East Africa. By M. W. H. Beech, M.A.

24

Apropos of Sir Harry Johnston's most interesting survey of the Ethnology of Africa and Mr. Emil Torday's remarks thereon in Vol. XLIII (1913) of the *Journal*, the following note, which I took a year or two ago, just before leaving the Kikuyu country, may perhaps be of interest as showing a Kikuyu tradition concerning the occupation of their country by two pre-Bantu peoples. During a conversation with some A-Kikuyu elders I was informed that in the land they now occupy in the Dagoneta district, which was until quite recently covered with dense forests but is now cleared and cultivated, if they dug down low enough (which they seldom do) they not infrequently came across pieces of ancient pottery of a workmanship entirely different from their own.

Although I left the district before succeeding in obtaining a piece, all the elders agreed that this pottery was the work of the "Gumba," a people who inhabited the Kikuyu country after displacing a race of *cannibal dwarfs* called Maithöachiana, and that further information could doubtless be obtained from the elders of the Fort Hall district, whence the present occupiers of Kikuyu had come less (probably) than 100 years ago.

Mr. Northcote, the District Commissioner of Fort Hall, kindly questioned his elders, and sent me the following:—

"The Maithöachiana appear to be a variety of earth-gnomes with many of the usual attributes: they are rich, very fierce, very touchy, *e.g.*, if you meet one and ask him who his father is he will spear you; or if he asks you where you caught sight of him first, unless you say that you had seen him from afar, he will kill you, the inference being, I suppose, that you have seen what he was doing, burying treasure, &c. This is only a guess on my part.

"Like earth-gnomes in most folklore, they are skilled in the art of iron-working. They originally lived round this part (*i.e.*, south of Mount Kenia), but they were driven out by another legendary people called the 'Gumba,' who dwelt in caves dug in the earth, and who disappeared one night after teaching the Kikuyu the art of smelting. Another account says that they lived in the earth themselves. It is a Kikuyu insult to say 'You are the son of a Maithöachiana.'"

The references might well be to Bushmen, Pygmies, or both, and it is, perhaps, not unreasonable to suppose that the Maithöachiana were an indigenous pigmy or bushman race of the Stone Age who made and used the many stone implements which are to be found everywhere in the Kikuyu district. In this case Mr. Northcote's informant may have erroneously attributed to them the skill in iron work which was in reality only possessed by their successors, the Gumba.

The Gumba are said to have made pottery and to have "taught the Kikuyu the art of smelting," which is equivalent to the A-Kikuyu admitting that they did not bring a knowledge of iron with them or find it out for themselves.

Assuming the tradition to be substantially true, and unless the Gumba who, be it noted, are not described as dwarfs, were pre-Bantu Huruite invaders (a supposition for which, as far as I know, there is absolutely no warrant) the legend would appear to be in favour of the first discovery of iron having been in Africa.

MERVYN W. H. BEECH.

Australia.

Stone Implements. *By Miss A. C. Breton.*

Breton.

25

The splendid museums of Australian cities must have been a surprise to visiting members of the British Association, and an illustrated account of the principal contents is highly desirable for those who can never hope to see them. A volume would be needed to deal with the great variety of stone implements, although only recently have they been treated with the attention they deserve.

PERTH, W.A.—The museum contains several axes and scrapers that appear to be of considerable age, also serrated spearheads of glass. In the office of the Aborigines Department there is a fine patinated implement of early type.

ADELAIDE, S.A.—A number of grooved axes are in the museum, all from one district of New South Wales. They have not been found in South Australia. There are some very fine glass spearheads, also some made from porcelain insulators. One almost like obsidian was made from a square brown bottle. The best are produced by native prisoners at Broome for sale. Flaked hatchets or stone picks used for fighting at close quarters by the Warramunga and some other tribes north of the Macdonell Ranges, S.A., have small sheaths. Other sharp and pointed flaked quartzite knives have sheaths painted each with a different design. The most interesting objects here were some large and long stone axes, thin but heavy, and seemingly unwieldy and out of proportion to their handles. These were of wood split in a certain way for the insertion of one end of the stone, which was fixed in position with porcupine-grass resin. Some rounded and smoothed stones were "supposed found on men's graves," whilst some curious lumps of gypsum, burnt, mixed with sand and water, and moulded with the hands so that they look like a natural composition, are "supposed found on women's graves."

BALLARAT, VICTORIA.—The little museum has forty-five stone implements, consisting of ground and polished axes of moderate size and with only one edge smooth, pounders, two flaked knives, two axes grooved all round, two grooved at sides only.

MELBOURNE, VICTORIA.—The ethnographic gallery of the museum has eighteen grooved stone axes and wedges (some made from pebbles) of varied shape and size, but all large. There is a good general collection of local stone implements. In another gallery Messrs. A. S. Kenyon, of the Water Commission, Melbourne, and D. J. Mahony, had arranged 114 table cases of their wonderful collections from aboriginal camps (about 10,000 examples), with a 16-page guidebook. A few notes from this guide may be added.

The principle on which the collectors have worked was to gather up indiscriminately everything from the camp sites. Then they arranged: (a) a type classification set (cases 1-12) with a few examples of each implement, exclusive of ceremonial stones; (b) a bulk classification set (cases 13-59), showing a large variety of the more important types; (c) a camp series, for the great range of implements at any one camp; (d) prehistoric sets from the other continents, Tasmanian stone

implements, and a comparative case of prehistoric European and Australian implements in pairs that match.

Amongst the chipped or flaked cutting implements (cases 1 and 2), a series of axes or choppers is of pebbles chipped from one side only. Others are chipped from both sides, and are like the *boucher* or *coup de poing*. Scrapers (case 5) include forms closely resembling all the usual palæolithic implements of other countries. The distinguishing feature is that one side approximates a plane and that all the working and secondary chipping is done from the other side.

Of the cutting implements with ground edges (cases 6 and 7), the axes, commonly called blackfellows' tomahawks, are either grooved for hafting (northern New South Wales and Queensland), or ungrooved, most of the latter being of diabase or diorite. Two principal native quarries of this rock are known in Victoria—one at Mt. William, between Launcefield and Kilmore, and the other on the Hopkins River, near Chatsworth, Western District. Axes made of the Mt. William rock are widely distributed. Pebbles of suitable size and material were also used, one end being ground.

The term "wedge" has been applied to an interesting group of implements which occur all over Eastern Australia, and are generally grooved; they resemble many European and American specimens. More work has been bestowed on the fashioning of some of these grooved wedges than on any other known Australian stone implements. In the western district of Victoria they are often so crude and of such inferior stone (vesicular basalt, &c.), as to raise doubt concerning their usefulness for cutting or even splitting wood, but they may have been used for clubs. Many have a much-weathered appearance.

Grinding implements comprise mills or kerns, roughly circular in shape, with a spherical hollow or flat surface; and much larger, more or less elliptical mills, with one or more elongated hollows. The upper stones for circular mills are either spheroidal, with indentations, or more elongated, like a pestle. With flat and elliptical mills, an upper stone, more or less flat, and akin to our miller, was used.

Pounding stones, or hammers, were used for pounding fibre or other soft material; spherical stones for games (like marbles); pebbles were shaped to be conveniently gripped for throwing, to kill small birds. Rounded discoid stones, up to a foot across, are frequently found in camps, and were in use for basket-weaving.

In cases 60-103 and 106-107 were assembled the whole range of stone implements found in five Victorian, two South Australian, and a number of Queensland localities. The relative numbers of different types could be seen, and the appearance of one type predominant in each locality was noticeable. Five cases were heaped with specimens from Portland, mostly flints; many of the scrapers were weathered white. A mass of examples, pebbles of metamorphosed slate and some igneous rocks, from the Upper Goulburn, filled seven cases, each about 2 feet square, showing several distinct groups of choppers, some ground on the unchipped side, while others had been ground on both sides without preliminary chipping. Better finished ground-edged axes were almost wholly of stone foreign to the locality, the local rock not being adapted to a high degree of workmanship.

Sets from Queensland, gathered from a hurried journey through that State, served to show that types found in the south of Australia, are repeated over thousands of miles. Tasmanian stone implements (cases 104-105) are so like those from Portland that it is almost impossible to distinguish them. The typical diabase used for polished axes does not occur, so far as we know, in Tasmania, and this may account for the absence of ground axes there.

The thanks of all those who are interested in stone implements are due to Messrs. Kenyon and Mahony for their very excellent work. It is to be hoped they

will find time to publish a report. Their researches tend to show that, as in other countries, the *coup de poing*, once invented, was never forgotten. As other forms became known, all continued in use together until something more serviceable was introduced.

SYDNEY, N.S.W.—The magnificent Australian Museum contains many fine stone implements and has a quantity of the minute pointed flakes (mostly jasper and chert) that were found at Boudi Bay, and are still to be picked up at the centre and north end of the great sand dunes, where they were worked, along Cronulla Beach, south of Sydney.

A. C. BRETON.

REVIEWS.

Western Sudan.

Gaillard—Poutrin.

Étude Anthropologique des Populations des Régions du Tchad et du Kanem.

Par R. Gaillard et L. Poutrin. Paris: Emile Larose. 1914.

26

In the introduction the authors recapitulate our knowledge concerning the natives of the Tchad and Kanem as follows:—

"The principal population of the Tchad islands is composed of the Yédéma, better known and commonly called the Boudouma. Mixed with them live, on the southern islands, the Kouri, who were supposed by Nachtigal to form a distinct tribe; the authors, who generally agree with the observations of Nachtigal, accept in this case the opinion of Chevalier and of Landeroin, coinciding with that of the natives themselves, i.e., that they are simply a branch of the Boudouma. Many theories have been worked out concerning the origin of this tribe; the authors believe that of Landeroin to come nearest the truth, although not to be entirely correct, namely, that they are descendants of pure Kanembou, who occupied the country before the conquest by the Tedà. They are divided into two main groups, which, however, show no ethnical differences; each of these is again divided into innumerable sub-groups. The Mangawa, too, are supposed to be descendants of Kanembou, although of less pure descent.

"The Tedà are the tribe called Toubou by the Arabs; originating from the Tibesti hills, they have a very wide distribution. Some are entirely settled, others partly so, and again others are entirely nomadic. Nachtigal's theory that they are descendants of Berbers meets with the authors' approval. The Onlad Sliman are pure Arabs, whose history has been fixed with his usual mastery by Nachtigal. They are divided into four groups, openly hostile among themselves but kept together by a common chief. Their arrival has greatly contributed to the upheaval from which this part of the world has obviously suffered."

The authors, who worked separately in the field, have made it their task to study these groups from a purely anthropological point of view. Exhaustive measurements were taken on 330 men and 100 women, also on many children, but these last observations are to form the subject of a separate monograph. The measurements obtained are compared with such typical groups of white, yellow, and black races as French, Colorado Indians of South America, and Negroes from the Congo basin. The conclusions reached are the following. The Onlad Sliman have nothing in common with the other inhabitants, their anthropological characteristics are said to resemble those of Europeans most. The Kanembou, Boudouma, and Tedà belong to a physical type closely resembling the Nigritions of the Sahara. Although the cranial and facial characteristics of the Tedà approximate them to the Kanembou, others, considered more important by the authors, are entirely different. The Kouri and all the Boudouma form one ethnical unit. It is possible that they are remotely descendants of the same parent tribe as the Kanembou; it is even more probable that they are, under a new name, the ancient Kanembou. The Boudouma, save

from the invaders on their islands, have, however, preserved the pure type, whereas the Kanembou have received blood from the successive invaders to a very considerable extent. The existing differences are too great to permit of speaking of these Bondouma and Kanembou as the same tribe.

Anthropological measurements have entirely confirmed Nachtigal's researches concerning the Teda; they are typical inhabitants of the Tibesti.

The measurements taken were those advocated by the Congress of Prehistorical Archaeology and Anthropology of Geneva, with some unimportant differences.

This excellent volume is well illustrated with photographs, tables, and charts.

E. TORDAY.

American Archæology.

Abbott.

Ten Years' Diggings in Lenâpè Land, 1901-1911. By C. C. Abbott, M.D. **27**

This little book is a summary of Dr. Abbott's valuable observations during forty years of collecting and studying relics of the ancient inhabitants in the valley of the Delaware river, near Trenton, New Jersey. He divides the archæology of the region into three horizons: the lower gravel with implements of paleolithic type, the later sands or yellow drift which contain argillite implements and above these the surface soil with countless relics of the proto-historic Indians. These last, the Delaware or Lenâpè came, according to their traditions, from the Middle West and were in possession of the land until recent times. They said they found a ruder people there when they arrived. Their relics strongly resemble those in the Mound-builders' area but some of the most distinctive objects are lacking and the substitutes are often only rude makeshifts. The flint-work at its best is of marked excellence. There are stone axes by thousands and arrow-points of quartz, jasper and chert by hundreds of thousands, showing prolonged occupancy and considerable population. Catlinite, obsidian and sea-shells from distant coasts indicate tribal commerce.

The innumerable potsherds vary from mud lightly fired to tough ware that approximates to vitrification. It is readily distinguished from that of other regions. The decorations were often pleasing arrangements of incised lines, dots, small circles and a near approach to the Greek fret. No trace of paint has been noticed on the pottery and the Lenâpè appear to have used colour only on their persons. In the area of Columbia gravel there are quantities of limonite concretions filled with impalpable powder, white, yellow, vermilion, green, blue, brownish purple and black, which form excellent pigments even if rubbed dry on the skin, and are persistent when mixed with grease. Shells of these are frequent on village sites. One terracotta head was found, similar to some of those in ancient Mexico, with round ear ornaments.

Much land cultivated by the first European settlers, became exhausted, was abandoned and the woods grew over it; then it was reploughed. This sometimes happened twice and there was consequent mixture of objects of different periods so that only where the plough has never turned a furrow, is the archæologist on safe ground. A village site on the bank of some forest brook gives us the handiwork of its people. When such a site is exposed, there are found charcoal, burnt bones, potsherds, broken flints and maize mills. These rest on clean sand darkened by small grains of charcoal and there is always one spot where the ground has been burned until it is brick-like. Over this, leaf mould has accumulated until it has become a compact black soil often many inches thick. Only during this first period were the Lenâpè present and only near the water. The district between Trenton and Bordentown appears to have been especially the home of the best implement-makers, but Dr. Abbott is at a loss to explain the marvellous abundance of arrow-points in

circumscribed localities where only finished points are found and a fresh crop appears at every ploughing. If associated with chips, unfinished and broken specimens, they would be evidence of a workshop, but these are few and scattered. Possibly there were storehouses of the points, although no actual cache of them nor of the small jasper drills and serpers has been discovered. The latter (Figs. 14 and 15 in the book) are found in great numbers near the head of tide-water on small areas, probably made there for distribution.

Dr. Abbott says he knows of only one cache of grooved stone axes, although he has collected several hundreds and there are plenty in every other collection from New Jersey. They occur in such a way as not to be clearly associated with the contents of pits or graves and are not conspicuous on village sites. The groove was made in naturally-formed pebbles and an edge given. "The problem of their distribution in a manner so unlike that of other implements, remains to be solved."

In undisturbed upland areas there are two horizons: surface soil and the yellow drift beneath. The latter contains only a certain type of implement, usually of hard argillite though frequently of slate, chert, or red shale. The upper soil has a variety showing abrupt transition from the simple form below to a wider range above. A study of four creeks (p. 86) proved that whilst ancient village sites did not extend far back from streams, caches of argillite implements were found much further inland where the sand was intact, and they were never associated with jasper, quartz or pottery. Of perhaps two thousand examined, none had any unmistakable trace of use. It has been suggested that the caches may have had to do with mortuary or other rites. These blades (Fig. 16) are about $4\frac{1}{2}$ in. by $1\frac{3}{4}$ in., and half-an-inch thick, are roughly flaked and always very much weathered, so that a collector near Atlantic City referred to them as "rotten arrowheads" and of no value. Other types are given in Figs. 19 and 20, the latter occurring in alluvium in tidal creeks. "Throughout southern New Jersey this form is distributed in a way that dissociates them from any one set of physical conditions," but they are so often found with only other argillite objects that it is almost certain they are of very ancient date, and all are much weathered, whereas Lenape implements are fresh.

The implements of paleolithic type found by Dr. Abbott in the Trenton gravels (below the "yellow drift") and especially associated with his name, he now considers were intruded when the glacial gravel was but recently laid down, by rains or swollen brooks crossing the deposit. Recent dredging of the Delaware at Trenton and the study of thousands of cubic yards of sand and gravel, have led him to the conclusion that the bluff and the gravel-based islands were once a continuous deposit through which, since glacial times, the river has cut its present channel. In and on this gravel occur the implements, not only at Trenton but on the Pennsylvania side, and on the lower portion of Burlington island where Lenape artefacts appear on the surface, in no case associated with them.

Disbelievers in the antiquity of man there may be asked: why is this the only form to occur in the gravels? Chapters II and IV are devoted to this subject. Greater care in arrangement and proof-reading would have made the book more easily intelligible.

A. C. B.

Cochin.

Varmaraja.

Comparative Studies—A Contribution to the History of Cochin. By K. Rama Varmaraja, B.A., M.R.A.S. Trichur, 1914.

28

This study, by an Indian student well acquainted with the facts, is an interesting account of certain customs and ceremonies connected with the ruling family of

Cochin, especially of some tending to show a survival to the present day in this family of the primitive doctrine of the priest-king. The customs of succession are also discussed in some detail, and Mr. Varmaraja shows that the interference of the Portuguese in favour of their own protégé on the decease of the Rāja Godavarma in 1510 involved a breach of the accepted rule by which a member of the junior branch should have succeeded, and not the son of the deceased Rāja. The story will be found in Birch's version of the *Commentaries of Affonso D'Albuquerque* (Hakluyt Society), Vol. II, pp. 236-8. Mr. Varmaraja's study is a valuable one and deserves careful consideration.

M. LONGWORTH DAMES.

Africa : Congo.

Calonne.

Études Bakongo. (Notes de sociologie coloniale) par A. de Calonne, 29
Beaufaict. Postface de E. Waxweiler, Professeur à l'Université de Bruxelles,
etc. Liège : Mathieu Thone.

Monsieur de Calonne's book on the Ababua has earned him a reputation as a keen observer in the field of ethnology; in this new book he deals with a sub-tribe of the same people from the psychological point of view, his book being a contribution to the "sociologie fonctionnelle" initiated by the writer of the afterword, Monsieur Waxweiler, of the Institut Solvay, in Brussels. But those who seek purely ethnographical information will find here, too, a mine of valuable facts, possibly only meant as illustrations, but in fact of the greatest scientific value.

The Bakongo inhabit the banks of the river Uelle (or, as it is often spelled in this country, the Welle) from the rapids of Mokwangu up to those of Panga; also those of the river Bomokandi up to Poko. With the usual carelessness, administrators will refer to the natives above Panga as Bakongo, whereas they are in reality Masere, belonging, linguistically at least, but possibly racially, to the Mangbetu group.

The Bakongo are far from being a tribe of pure blood; their constant commercial intercourse with other Ababua, with whom they exchange their fish for vegetable food, and the necessity for the Asande to use Bakongo ferrymen, has resulted in much inter-marriage, so that the present generation is mostly composed of mixtures. However, their physical appearance is by no means a compromise between the small Bakongo and the tall people with whom the inter-breeding happened; the offspring are all just short thickly-set Bakongo, and do not differ from those of pure blood. Monsieur de Calonne has carried out careful measurements, and has obtained the following averages: Asande, 169 cm.; Ababua, 165.3 cm.; Bakongo, 160 cm. This last average is the same for the pure-bred male as for the half-bred. Studying the causes of this apparent anomaly, and considering other explanations, the author comes finally to the conclusion that it is due to the influence of environment acting already on the first generation. It was unfortunately impossible to take measurements of descendants of mixed marriages where, the father being Ababua or Asande, the offspring was brought up in the surroundings usual to those tribes. I am, however, all the more easily converted by Monsieur de Calonne's reasons, as they correspond with observations made by myself among Batwa, Bankutu, and Basongo Meno.

The Bakongo are an offshoot of the Ababua, and their social organisation does not differ from that of the parent tribe; their language seems to be a more archaic form of Libati, the language of the Ababua. The prefixes are not fully developed, but the roots are much fuller in Likango, to such an extent that it seems essential to approach Libati by means of Likango. The words in the former language have been abbreviated in the course of time so as to be frequently scarcely recognisable

(a tendency which can be found in Kihwana and other languages, too) as, e.g., *Lebo* (the hand), in Libati is easily explained by the Likango *Eboko*.

The highly interesting part dealing with the houses of the Bakango, also the chapter giving an account of fishing as practised by them, deserve special attention; this fisher folk seem to have a thorough knowledge of the habits of the fish, enabling them to assure a constant supply of their staple food under all circumstances and in all seasons. The presence of the cross-bow, although only used by boys, is remarkable, though not unique, in the Congo. Commerce is treated in an exhaustive way. The market is called "Bongo," and the etymology of this word is fascinating: "Libongo" means exchange, and "Bongo" the river bank; thus the word for exchanging is derived from the place where exchanges always take place, i.e., the bank of the river where all markets are held. Some of these are frequented only by the members of the same social unit (*état*), others are open to all. The Bakango do not leave their boat while bargaining goes on.

It seems ungracious to find fault with any part of so valuable a contribution to science as Monsieur de Calonne's work is, but I am sure that I shall be forgiven for raising two points. One is the use of the word *Parenté*. I am sure that all I could say against it has been said already; it is entirely misleading, and only excusable as being a translation of a term used by some Germans. Monsieur de Calonne will admit that there may be a thing or two left regarding which we can do better than imitate the Germans. I venture to suggest to substitute for it, *faute de mieux*, the three words Monsieur de Calonne uses in his foot-note, *Organisme économique autonome*; the two extra words will surely be excused for clearness sake.

The other point I desire to raise is that occasionally the author searches for deep-lying reasons, and finds them too, when some quite frivolous desire influences the action of the Bakango: ". . . if the path which the people of the inland " follow lies along the bank of the Uelle, and if at the same time a dug-out with " water folk is at the same level, both having the same destination, the two groups " will proceed parallel, talking with each other, traversing several miles uselessly " without thinking of making their exchange on the spot. When they reach the " market the conditions of the exchange have often already been determined, but " the goods will only change hands at the usual place . . . "

Now surely there is no need for deep atavistic psychological reasons to explain what justifies in the mind of the natives this supplementary effort which brings them to the market, where all news is exchanged, where women can gossip with friends and relations, and young people of both sexes have ample opportunity to indulge in more or less innocent flirtations.

The last chapter gives us an explanation of the stagnation or even diminution of the population. The infantile mortality is 62 per cent. among the Bakango and rises to 80 per cent. among the Mambuti. The author deprecates the efforts that are made to abolish polygyny: *avant de faire des sur-nègres, des sous-Européens, tâchons d'abord de faire des nègres*. He also disagrees with the State measures in appointing chiefs who, although they may have rendered great services to the Commissaire de District, will, in the eyes of the natives, never be their rightful rulers; they believe that a king must be born and that no Bula Matari can make one. This is a point that the Administration of the Congo ought to bear in mind.

This review would be incomplete without a reference to the brilliancy of the author's style. E. TORDAY.

Africa, East.

Homburger.

Étude sur la Phonétique Historique du Bantu. Par L. Homburger. Paris : **30**
E. Champion, 1914.

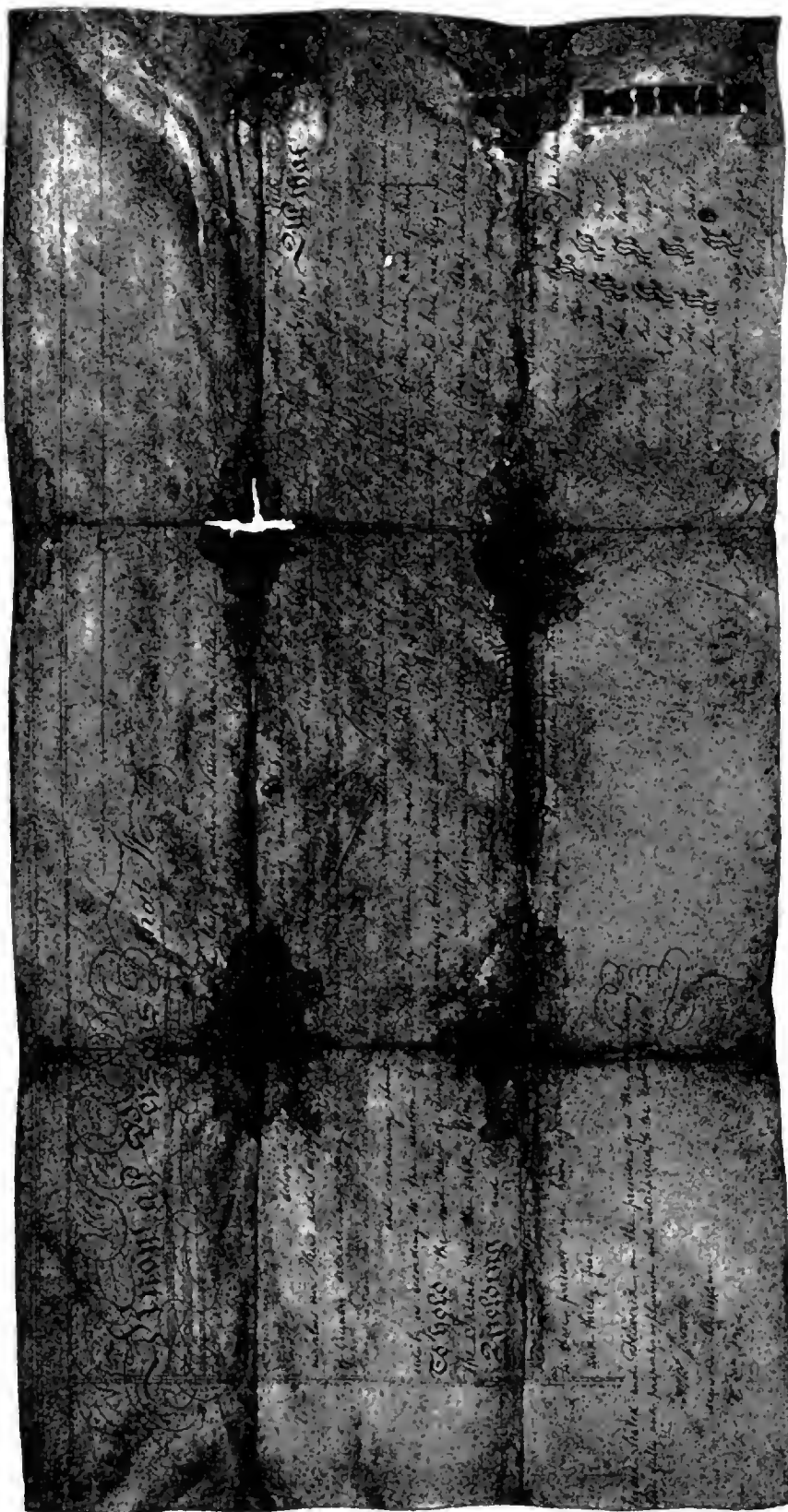
The object of Mlle. Homburger's work is to show the phonetic correspondences between different Bantu idioms, thus following out in greater detail the line of investigation marked out in the list of hypothetical stems appended to Professor Meinhof's *Lautlehre der Bantusprachen*. This is done by means of fifty-eight tables, in which these hypothetical stems are traced through as many languages as possible; and the fact that over 150 have been examined for this purpose is some indication of the amount of labour that has gone to this book. We do not gather that the author has had any opportunity of hearing any of these languages from native speakers. The statement that "nasalised vowels are frequent" is somewhat perplexing—they occur in the Sudan languages, but are not, so far as I know, common in Bantu. There seems to be a printer's error in "les noms à préfixe " nasal de la classe *ge*" (p. 52), which must be meant for "classe 9."

The suggestion that aspirated consonants may be a recent development deserves notice, and there are some interesting remarks (p. 62) on the peculiarities of the north-western group, occupying the area between the Calabar River and Corisco Bay and including Duala, Fan, Mpongwe, Benga, and some others. "Their phonology" and their vocabulary are profoundly differentiated from those of the other Bantu languages. . . . There are three possible hypotheses: (1) Bantu speech has in some cases been altered by contact with languages of another group; (2) Non-Bantu languages have been modified by Bantu conquest; (3) These languages may have a common origin with Bantu but form a group standing in the same relation to it as the Teutonic or Slavonic to the neo-Latin languages."

It is unfortunate that the exigencies of typography should have required the substitution of *t*, *q*, *s*, for Meinhof's *t*, *q*, *s*, which is likely to cause some confusion; otherwise we have no fault to find with the system followed—viz., that of keeping as far as possible to the spelling used by the various authorities quoted. The object in view being, not a treatise on phonetics, but a comparative study of dialects, the difference in orthographical method has, as Mlle. Homburger points out, at least this advantage, "elle rappelle constamment au comparatiste que la nature véritable de " certain sons n'est pas encore connue."

There are a few errors of detail—almost inevitable in a comprehensive work of this character. "Kouyon" (*Kuyu*), on p. 12, should be "Kiknyu" (or "Giknyu"); the *ki* belongs to the root. "Makwa" is an error; it should be "Ma-ku-a" in three syllables. No mention is made, under "Luba," of the work of Mr. D. Crawford, and surely the Lunda language, for which there is excellent material in the *Metodo* of Senhor Dias de Carvalho, might have been included in the survey. "Ngauja" seems like a compromise between the forms "Maug'anja" and "Nyanja" (the latter is now the generally received designation of the language); and the list of authorities might have been extended. Scott's *Cyclopædic Dictionary* is, with all its faults, too important a source to be neglected. "Nyika" is not a language, though Mlle. Homburger has some excuse for thinking so. Rebmann's *Nika-English Dictionary* is in the main "ki-Rabai"; the term would apply equally well to Rabai, Giryama, and Digo, which, though closely resembling each other, are the languages of quite distinct tribes. There is no complete translation of the Bible into Pokomo, though there are versions of the New Testament and the Psalms; and Tikuu is a dialect of Swahili and should not have been entered separately.

A. WERNER.



JOHN BATMAN'S TITLE-DEEDS—THE MELBOURNE DEED.

ORIGINAL ARTICLES.

With Plates D and E.

Australia: Victoria.

Warner—Edge-Partington.

John Batman's Title Deeds. By Sir George Warner and J. Edge-Partington.

31

John Batman was born at Parramatta, Sydney, in 1800, and emigrated to Van Diemen's Land twenty years later, where he became a flourishing farmer. At this time considerable difficulty was being experienced with the natives, and the name of John Batman stands out as a splendid example of humane treatment, in place of the "crow-shooting" adopted by many of the settlers and ex-convicts at that time.

In the year 1835 an association was formed for the purpose of "secretly ascertaining the general character of Port Phillip as a grazing and agricultural district," and Batman was selected to undertake this duty. Crossing the Straits he landed at, what is now, Williamstown on the 2nd of June. After various expeditions he came in contact with the natives at Merri Creek, and it was here that he made his memorable purchase from them. In his Journal,* he thus describes what took place. "After some time and full explanation I found eight chiefs among them who possessed the whole of the territory near Port Phillip. After a full explanation of what my object was I purchased two large tracts of land from them—about 600,000 acres more or less, and delivered over to them blankets, knives, looking-glasses, tomahawks, beads, scissors, flour, &c., as payment for the land; and also agreed to give them a tribute, or rent, yearly. The parchment the eight chiefs signed this afternoon [June 6], delivering to me some of the soil, each of them, as giving me full possession of the tracts of land." He further describes the private marks of the chiefs, which appear on the deed, as being the marks which the natives cut on trees at initiation ceremonies and on their weapons and message sticks; he also speaks of drawing up the two deeds in triplicate. The territory thus purchased included all the west side of Port Phillip, on which now stand the town of Geelong and the city of Melbourne. Unfortunately for the Batman family these deeds were not ratified by the Colonial Office.

The Melbourne deed, a photograph of which on a reduced scale is here given (Plate D), was purchased by the British Museum from a well-known London bookseller in 1892. It bears the press mark Additional Charter 37766, and is exhibited in a glazed case attached to the wall of the central saloon in the Department of Manuscripts. The sheet of parchment on which it is written measures 2 feet 1½ inches by 1 foot ½ inch, and, as will be seen in the plate, has suffered, more particularly where it was formerly folded, from the effects of damp. It will also be noticed that the deed is in two different hands, the names of the native vendors, the description of the land conveyed, and the goods given in payment, being in ink which is so faded as to be almost illegible. These particulars, together with the date of the month and an endorsement of the giving of seisin, appear to have been written by Batman himself on the spot, but the rest of the document, said to be a transcript of the form used by William Penn in his treaty with the native tribes of Pennsylvania, was probably prepared before the expedition started from Van Diemen's Land, perhaps by the lawyer J. T. Gellibrand, who was one of the promoters of the colonising project. The full text is as follows, Batman's insertions being printed in italic type:—

"Know all persons that we *Three Brothers Jagajaga, Jagajaga, Jagajaga* being the *Principal Chiefs* and also *Cooloolock, Bungarie, Yanyan, Moowhy, and Mommarmalar*, also being the Chiefs of a certain Native Tribe called *Dutigallar*,

* Original in Public Library, Melbourne, together with one of the original deeds.

situate at and near Port Phillip, called by us the above-mentioned Chiefs Iramoo and Geelong being possessed of the Tract of Land hereinafter mentioned, for and in consideration of *twenty Pair of Blankets Thirty tomahawks one hundred knives fifty pair of scissors Thirty looking glasses two hundred handkerchiefs one hundred pounds of flour and six shirts* delivered to us by John Batman residing in Van Diemen's Land Esquire but at present sojourning with us and our Tribe Do for ourselves our Heirs and Successors Give Grant and Enfeoff and confirm unto the said John Batman his Heirs and assigns All that Tract of Country situate and being at Port Phillip Running from the branch of the River at the top of the Port about seven miles from the mouth of the River Forty miles North-East and from thence West Forty miles across Iramoo Downs or Plains and from thence south south-west across Mount Vilaurmanartar to Geelong Harbour at the head of the same and containing about Five Hundred thousand more or less Acres as the same hath been before the execution of these presents delineated and marked out by us according to the custom of our Tribe by certain marks made upon the Trees growing along the boundaries of the said tract of Land To hold the said tract of Land with all advantages belonging thereto unto and To the Use of the said John Batman his heirs and Assigns for ever To the Intent that the said John Batman his heirs and Assigns may occupy and possess the said tract of Land and place thereon Sheep and Cattle Yielding and delivering to us and our heirs or successors the yearly rent or Tribute of *one hundred pair of Blankets one Hundred Knives one hundred Tomahawks Fifty suits of clothing Fifty looking glasses Fifty pair of scissors and Five Tons of flour.* In witness whereof we Jagajaga, Jagajaga, Jagajaga the above-mentioned Principal Chiefs and also Cooloolock, Bungarie, Yanyan, Moowhip and Monmarmalar the Chiefs of the said tribe have hereunto affixed our seals to these presents and have signed the same. Dated according to the Christian Era this sixth day of June one thousand eight hundred and thirty five.

"JAGAJAGA his X mark. L.S.

"JAGAJAGA his X mark. L.S.

"JAGAJAGA his X mark. L.S.

"COOLOLOCK his X mark. L.S.

"BUNGARIE his X mark. L.S.

"YANYAN his X mark. L.S.

"MOOWHIP his X mark. L.S.

"MONMARMALAR his X mark. L.S.

"JOHN BATMAN.

"Signed sealed and delivered in the presence of us the same having been fully interpreted and explained to the said Chiefs

"JAMES GUMM.

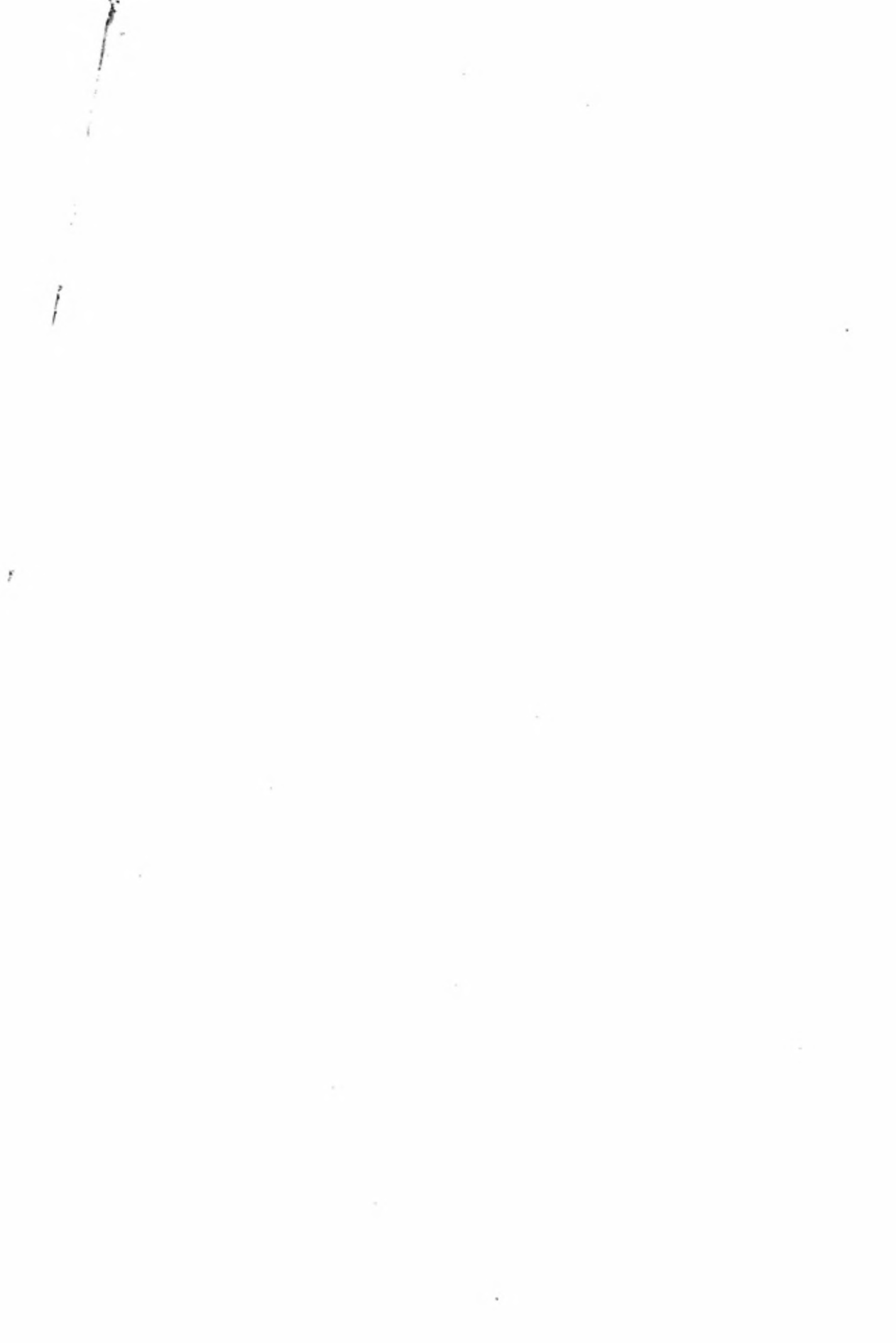
"ALEXANDER THOMSON.

"WM. TODD."

Gumm, Thomson, and Todd, who sign as witnesses, accompanied Batman on his expedition, and were left behind at Port Philip on his return. The seals are in red wax on a piece of blue silk ribbon inserted into the parchment in the usual way.

Both the Melbourne and Geelong deeds were executed, as Batman states in his Journal, in triplicate, and in addition to this original the Museum possesses a full-size photograph (Facs. of MSS. 64a) of another, probably that which is preserved in the Melbourne Library. The only difference is that at the foot of it is written, "Signed on the Banks of Batman's Creek, 6th June, 1835." This also appears on the transcript sent by Batman to Governor Arthur and now in the Public Record Office.

The Geelong Deed (Plate E) is in the possession of the Museum Book Store,



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JOHN BATMAN'S TITLE-DEEDS - THE GEELONG DEED.

the proprietor of which kindly allowed it to be exhibited before the members of this Institute on October 20, 1914, and to be published in MAN. One other copy of this deed is mentioned by Dawson in his *Australian Aborigines* (Melbourne, 1881) as being in the possession of Messrs. Taylor, Buckland, and Gates, and of which he gives a facsimile copy. This deed is similar to the Melbourne one, but the Consideration is different. In the Geelong Deed it runs: "Twenty pair of Blankets, thirty Knives, twelve Tomahawks, ten looking glasses, twelve pair of Scissors, fifty Handkerchiefs, twelve Red Shirts, four Flannel Jackets, four suits of Clothes, and fifty pounds Flour." The description of the Tract of Land disposed of under this Deed is as follows:—"All that Tract of country situate and being in the Bay of Port Phillip known by the name of Indented Head, but called by us Geelong, extending across from Geelong Harbour about due South, for ten miles, more or less, to the head of Port Phillip, taking the whole Neck or Tract of Land, and containing about One Hundred Thousand Acres. . . . Yielding and delivering to us, and our Heirs or Successors, the Yearly Rent or Tribute of Fifty pair of Blankets, Fifty Knives, Fifty Tomahawks, Fifty pair Scissors, Fifty Looking Glasses, Twenty Suits of Slops or Clothing and Two tons Flour." In every other respects the two deeds are identical.

We have thus accounted for four out of the original six deeds. Under ordinary circumstances one of each ought to have been left with the Vendors, and this is very probable, as neither of the two that we have been able to examine has been executed by John Batman; he has only signed his name, with no attestation.

The following are the books consulted in the preparation of this Note:—

Arden, G.—*Recent Information Respecting Port Phillip*. London, 1841.

Bonwick, J.—*John Batman, the Founder of Victoria*. Melbourne, 1867.

Labilliere, F. P. de.—*Early History of the Colony of Victoria*. 2 vols. London, 1878.

Dawson, J.—*Australian Aborigines*. Melbourne, 1881.

Bonwick, J.—*Port Phillip Settlement*. London, 1883.

G. WARNER.

J. EDGE-PARTINGTON.

Egypt.

Giuffrida-Ruggeri.

Were the Pre-Dynastic Egyptians Libyans or Ethiopians? *By* **32**
V. Giuffrida-Ruggeri, University of Naples.

The last excavations made by the Khedival Government, the final reports of which have not yet been entirely published, have brought to light between the First and Second Cataracts the cemeteries of a distinctly non-Egyptian people which Bates boldly identifies as the Temehu or Libyans.* These cemeteries date from about the end of the Sixth Dynasty to the Eighteenth Dynasty, and show burial in a contracted position, tombs with a circular superstructure, i.e., a circular wall of stones, tattooing or body painting, and other signs of a material culture like that of the Libyans, with some intrusions of a negro character of technique, e.g., punctured ornamentation of pottery. But most important are the skeletons which the discoverer of these cemeteries, Reisner, calls "C Group," or Middle-Nubians, the majority of which, he affirms, exhibit marked traces of negrism, those of the most recent epoch bearing the most striking instances.

The Middle-Nubians certainly existed for many centuries during the Middle Empire, and Reisner compares them to the Ababdeh in Upper Egypt and to the Bedawins in Lower Egypt at the present time, considering them of Nubian origin. Bates, on the other hand, notes that these so-called negroids discovered by Reisner

* Bates, O., *The Eastern Libyans*. Appendix. London, 1914.

only exceptionally have woolly or "peppercorn-like" hair, and that generally their hair is straight or wavy. Moreover, the anatomist Elliot Smith testifies that their prognathism is not of the characteristic negroid type but rather "an exaggerated form of that prognathism which is so common in the pre-dynastic Egyptian." As these were not Negroes, Bates concludes that Reisner's Middle-Nubians ought to be classed rather with the Libyans than with the Negroes.

The fact that this C Group is related to the pre-dynastics, as Elliot Smith,* Bates, and others affirm, certainly excludes the possibility of their being Negroes, of which probably only 2 per cent. are found among the pre-dynastics,† but does not indicate that they are Libyans as it is far from demonstrated that the pre-dynastic Egyptians were Libyans. It is true that Seligman writes that in his opinion the pre-dynastics are "one of the purest branches of the great white race,"‡ but he has not troubled to ascertain how many of the Anthropologists who have expressed their opinion on this point agree with him.

One gathers from Elliot Smith, who has visited and studied the material, and who, as an anatomist, is specially competent to judge, that going back through the centuries one must bear in mind a series of ethnical movements which have followed the Nile valley from south to north, scattering partially also to the east of the river, where the Beja are now found. The skeletons of C Group certainly belonged to the members of one of these movements. To the same district another such movement, earlier by about one thousand years, brought the A Group, which shows a still slighter negroid admixture, as the Negroes at that epoch were fading away. This A Group buried their dead, laying them on their side and in a contracted position, like that of the pre-dynastic Egyptians, and they had pottery and other ware identical in material and manufacture with those found in the pre-dynastic Egyptian tombs.

This A Group was preceded in their journey towards the north by pre-dynastics who strongly resembled them; they came into Upper Egypt, but none of their representatives are found in Lower Egypt, and their absence there excludes their coming from the north, that is from the Mediterranean area. Elliot Smith believes that the area from which all these similar ethnical waves sprung is some country to the north of the union of the White and Blue Nile, that is immediately north of the Ethiopian area and near the negro area, from which they got their knowledge of elephants, giraffes, and ostriches, all of which are found represented in pre-dynastic tombs, along with a large quantity of ivory and ostrich eggs.

If we go back to a still more remote epoch, towards the end of the Palæolithic age, it is possible to suppose that similar ethnical waves invaded all Northern Africa. Favoured by climatic conditions other than the present, they laid the basis of a proto-Ethiopian substratum reaching from the Red Sea to the Atlantic in all those countries where they have left their rough stone implements along the great water-courses now dried up; but the Libyans are much more recent, and, from the pictures of them which the Egyptians have left us, they do not appear at all Ethiopian. They came from the north, belonged to another branch of humanity, and remembered having found the Sahara inhabited.§ They probably also found the Nile Delta inhabited, ¶ that was inhabitable. In any case the Leucoderms took footing in Lower Egypt, giving rise to an ethnical movement opposite to the precedent, as is

* Elliot Smith, C., *The Ancient Egyptians and their Influence upon the Civilization of Europe*, p. 68. London, 1911.

† Elliot Smith, C., *op. cit.*, p. 83.

‡ Seligman, C. G., "Some Aspects of the Hamitic Problem in the Anglo-Egyptian Sudan," *Journ. Roy. Anthr. Inst.*, Vol. XLIII (1913), July-Dec., p. 637.

§ Giuffrida-Ruggeri, V., "Autoctoni, immigrati e ibridi nella etnologia africana," *Arch. per l'Antrop. e l'Etnol.*, Vol. XLIII (1913), fasc. 4^a, p. 303, nota 2.

reflected in the legend of Horus, who, after the conquest of Seth, passed into Nubia, and there obtained a great victory. Nothing is clearer than such an ethnical change in the Nile Valley, whatever may be said to the contrary by those who from *parti-pris* always go against the so-called Oriental thesis, which is not necessarily wrong because believed for a long time!

The changes are undeniable in certain particulars of civilisation,* and in the mean of the physical traits of the population, which no longer corresponds to the pre-dynastic mean—related to C Group and to the actual Abyssinian—but assumes the truly Mediterranean features of the dynastic Egyptians. Along with this has been noted the apparition of Armenoid traits, the percentage of which, from being extremely small during the first dynasties, grows steadily, and can only be explained by an Asiatic infiltration. The presence of an aristocracy of an Armenoid type, noticed by Elliot Smith, indicates the road previously followed by the Mediterranean people to get to Egypt, they departed from those Asiatic centres which are designated as the common seat of the Hamito-Semites.† The Leucoderms followed the same road into Libya, but the formation of a potent state in the Nile Delta obstructed the passage of the latest arrivals, who could only filtrate into Egypt.

It is not to be wondered that among these were some brachycephalic people from Arabia and Syria, who would also have contributed to make the native still more orthognathous and more leptorrhine, as can be observed particularly in the male series; but one cannot believe that in neighbouring Asia there were only brachycephals; on the contrary, the great majority must have been dolico-meso-cephalic of a Mediterranean type, identical with the Egyptians and Libyans. Still less can one believe that it was the small Armenoid minority which made the dynastic Egyptians of Lower Egypt so strikingly different from the pre-dynastics. The difference is *in toto* and comes from the fact that they are a Mediterranean people, while the pre-dynastics were nearer, both geographically and anthropologically, to the Ethiopian area. Thus, and not otherwise, can one interpret Elliot Smith's impression, which he thus happily expresses: "No competent observer who has examined material from Lower Egypt and compared it with pre-dynastic remains from Upper Egypt has failed to detect this obvious and unquestionable fact," *i.e.*, the contrasting features of the two people.‡ The contrast becomes attenuated later by the prevalence in Upper Egypt of Mediterranean traits, though the prevalence is not complete under the first dynasties. Where the descendants of the Ethiopians remain, *i.e.*, in Nubia, archaeologists (*ex. Firth*),§ find the survival of pre-dynastic African art, and anthropologists a great resemblance to the pre-dynastics but none to the Libyans.

Having thus replied in the negative to the question whether C Group was related to the Libyans as Bates believed, we think that the comparison between the Middle-

* "The dynastic Egyptian had acquired two new useful arts—the manufacture of copper implements and the use of the stone borer on a shaft; . . . thus the graves of the early dynasties contain products of arts—copper working, use of copper tools, stone boring, and writing—which are never found in the graves of the pre-dynastic period, and but seldom in the graves of the late pre-dynastic period."—Reisner, G. A., *The Early Dynastic Cemeteries of Nagu-el-dér*. Part 1, p. 133. Leipzig, 1908. The custom of burying the body lying contracted on its left side was maintained throughout the three first dynasties, then mummification supervened. This survival is explainable by the fact that the primitive population, with all its physical, and certainly all its mental traits, was still preponderating during the three first dynasties, and the newcomers from the north were comparatively scarce. It is with the numerical increase of these latter, which took place after the first dynasties that one notices the whole change, physical and cultural, accomplished; this change cannot be noticed well if one limits oneself, as Reisner does, to the first dynasties, which were chiefly transitional.

† Giuffrida-Ruggeri, V., *loc. cit.*, p. 301.

‡ Elliot Smith, G., *op. cit.*, p. 99.

§ In Sixth Bulletin of *Archæological Survey of Nubia*.

Nubians and the actual Ababdeh made by Reisaer is correct, only we must at once add that the Ababdeh are not negroid, but Ethiopians metamorphosed by a cross with the negro, just as C Group was.

The actual Barabra who occupy the left bank of the Nile from the First to the Second Cataract, and whom we have already classified with the Ababdeh as Ethiopians more or less negrified by crossing with the Sudan Negro, their neighbour,* cannot be very different from those whom Bates erroneously identifies as a Libyan population living 3,000 years B.C. Bates's alleged proofs are not convincing; that the metis of the left bank of the Nile between the First and Second Cataracts could be believed by Strabo to be Nubio-Libyans by reason of the excessive geographical extension then assigned to Libya, is a comprehensible confusion, but it has no value in relation to their anthropology and still less to that of their predecessors. As to the other, still more antique, alleged proof, the inscription of the Sixth Dynasty (about 2500 B.C.), in which the Temehu are spoken of as being north of the Yam, there is still the possibility suggested by Hrdlička† that these Temehu lived, not between the First and Second Cataracts, but on the oases of Kharga and Dakhla, which are in the Libyan desert (1 degree farther north than the first Cataract), and might already be more or less protected by the Egyptian Government. Thus by placing the Temehu farther north everything becomes likely, and one can think that the so-called negroids, their neighbours to the south, the Yam, and the Wawat, were simply Ethiopians allied to the Middle-Nubians, a group which we have recognised as Ethiopians crossed with Sudan Negroes. Given also their geographical position intermediate between the Temehu of the oases and the Negroes of the Sudan, one can explain their civilisation, which was partly Libyan and partly Negro. They are anyhow at the edge of the true Ethiopian area from which they went north in a prehistoric age, following the course of the Nile. It is obvious, therefore, that they can be placed anthropologically nearer to the Abyssinians than the Berbers if we wish to adopt the modern terms corresponding to the two races between which we have placed the archaeological contest. Without excluding the presence of isolated individual Negroes we exclude the Negro mass, whose area did not extend over Kordofan till a recent epoch, that is, not till about 2,000 years ago, which may be the date of the descent of the Nubians, as Haddon‡ and others believe. The area which is assigned to the Yam, on the other hand, is Lower Nubia between Trthet and the present Aswaa, as Trthet has been identified by Petrie as Upper Nubia between Derr and Dongola. On the opposite bank to the Yam were the Wawat.§ We are thus much farther north than Kordofan, between the First and Second Cataracts, nearer the first than the second, and just south-east of the oasis of Kharga, so that the whole topography corresponds to our interpretation: that we are not dealing with Negroes, who at that epoch were much farther away towards the south.

To recapitulate. On one hand we have, anthropologically, pre-dynastic Egyptians, Nubians (A Group), Yam, Wawat, Middle-Nubians or Group C, and the actual Abyssinians, who all show the same physical traits, which are certainly not Mediterranean—e.g., the nasal index of the skeletons whose average is above 50; on the other hand we have Libyans, dynastic Egyptians, and modern Egyptians, in whom the average nasal index never goes above 50.

* Giuffrida-Ruggeri, V., "Distribuzione e origine dei gruppi umani dell'Africa nord-orientale," *Arch. per l'Antrop. e l'Etnol.*, Vol. XLIII (1913), fasc. 1, 2, p. 137; e la carta *Geografica Annexa*, p. 150.

† Hrdlička, A., "The Natives of Kharga Oasis, Egypt," *Smithsonian Miscellaneous Collections*, Vol. 59, No. 1, p. 5. Washington, 1912.

‡ Haddon, A. C., *The Wanderings of Peoples*, p. 58. Cambridge, 1911.

§ Petrie, Fl., *History of Egypt*, I, p. 94.

Without referring in detail to the Egyptian series illustrated by various authors (Schmidt, Oetteking, Giuffrida-Ruggeri, Biasutti), it is specially interesting to note that Schmidt gives the nasal index of modern Egyptian crania* as 46.3 (♂ and ♀); on the other hand nine Beja (Hadendon) skulls measured by Seligman† gave a nasal index of 52.9, which is certainly not the nasal index of a white race. That a like index is found amongst pre-dynastic Egyptians, whom Seligman‡ believes "essentially similar" to the Beja, precisely confirms our thesis, that the one, as the other, were Ethiopians, i.e., distinct from Leucoderms. The same can be said of some Barabra less mixed with the Negro type—ex., the natives of the island of Philæ. Schmidt§ measured 15 ♂ skulls and 13 ♀ of these natives derived from a modern burial-ground, and although the series was rather scarce, it is interesting to note that the nasal index coincides sufficiently with that which Sergi, Jun.|| obtained from a more numerous Abyssinian series. The relationship of all these non-Egyptian stocks can be clearly seen from the following figures:—

—	Abyssinians (Sergi, Jun.).		Barabra of Philæ (Schmidt).		C. Group (Derry).		Negadah and (Fouquet).		Nagada (Fawcett).	
Nasal index	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
	51.1	51.9	51.4	53.8	51.1	52.7	51.7	53.9	51.0	51.6

The series of Nagada studied by Miss Fawcett¶ may be considered as a transition series, although it was believed to be pre-dynastic posterior research, shows it to be only so to a small degree, the greatest part of it belonging to the first four dynasties. As its locality is in Upper Egypt it is comprehensible that the pre-dynastic (Ethiopic) type is still prevalent, as is the case in other series,** for the same reason.

We see the opposite in Lower Egypt, where the series of Giza, which is a little later (Fourth, Fifth, Sixth Dynasties), shows, along with that Armenoid infiltration which so impressed Elliot Smith, a nasal index of 46.2 in 103 ♂. The indigenous substratum shows itself, on the other hand, in the females with a nasal index of 50 in 65 ♀.††

It is probable that the difference between Lower and Upper Egypt has been continually fed by the two opposite ethnological strains, and we may say that this difference has been perennially maintained because it is still found.

* Schmidt, E., "Über alt und neuägyptische Schädel," *Arch. Journ. Anthr.*, B. xvii., pp. 127, 209 226. 1888.

† Seligman, *loc. cit.*, p. 687.

‡ *Ibid.*, p. 610.

§ Schmidt E., "Catalog der im Anatomischen Institut der Universität Leipzig aufgestellten craniologischen Sammlung," *Die Anthropologischen Privat-Sammlungen Deutschlands*, I, p. 58 and fol. Braunschweig, 1887.

|| Sergi, S., *Crania Habessinica*, p. 25. Rome, 1912.

¶ Fawcett, C. D., "A second study of the variation and correlation of the human skull, with special reference to the Nagada crania," *Biometrika*, Vol. I, Part IV. August, 1902.

** See the nasal index of the first dynasty in Thomson, A., and Randall-MacIver, D., *The Ancient Races of the Thebaid*, p. 56. Oxford, 1903.

†† The measurements of the nasal height and breadth in the Giza series are to be found, happily, in the *Archæological Survey of Nubia*, Report for 1907-1908, Vol. II, p. 27. It is regrettable that the authors, Elliot Smith and Wood Jones, do not give the measurements for the nasal index of the pre-dynastic series of Naga-ed-Dêr, which they examine in detail and illustrate by the cephalic index, which is much less important. This constant omission has always prevented Elliot Smith from making those useful comparisons to which the nasal index has led us. It seems that Hrdlička has studied the Naga-ed-Dêr collection, but the results are still unpublished as far as we know.

The nasal index of 349 Egyptian soldiers measured by Myers* gives a sensible augmentation going from north to south; while the average is 73.4 in the district of Dakahlia, it is 78.1 at Assiut, and 78.9 at Kena, which almost reaches the latitudes of the oasis of Kharga.

It is permissible to suppose that the actual difference between the leptorrhines and the mesoplatyrrhines is correlated to other differences, in the skin colouring, in the hairiness of the body, and in the facial profile, and that it was so in the prehistoric Egyptian epoch; and as it is difficult to imagine the mesoplatyrrhine pre-dynasties as orthognathons (certainly they were not so) and white-stained like the Libyans, there is no reason to suppose them of the same race of leptorrhines; *it is therefore an error to speak of the Libyans as if they were identical with pre-dynastic Egyptians*, when everything leads us to believe that the one, as the other, belonged to two different branches of humanity.

On the other hand, it is possible that the Libyans were related to the pre-dynastic Mediterraneans of Lower Egypt (which would explain how a proto-Berber linguistic element entered the Egyptian language), but these pre-dynasties of Lower Egypt are still unknown. It is true that as soon as the population of Lower Egypt appears in its tombs, that is, in the first dynasties, it confirms its Mediterranean origin by its nasal index, which is very different from the Ethiopic nasal index of the pre-dynasties of Upper Egypt. We may infer that such a fundamental difference also existed between the neolithic populations, that of Upper Egypt being positively Ethiopian, while that of Lower Egypt (if it existed†) was positively Libyan.

V. GIUFFRIDA-RUGGERI.

Japan: Folklore.

Hildburgh.

Notes on Some Japanese Coins and Coin-like Objects used as Amulets and in Charms. By W. L. Hildburgh. **33**

Ordinary current or obsolete coins are used in Japan (as similar coins are, or have been, used in other Asiatic countries and in Europe) as amulets or as portions of the material associated with certain small magical ceremonies. Magical properties have also, because of the designs borne by them, been ascribed to various coin-like tokens.

According to the fluctuations of religious fervour, and the necessities of the rulers, at times during the feudal period many of the coins in circulation were melted down to be cast into the form of religious images, bells, and the like, while in other cases the images were turned into coins, which thus derived a certain sanctity. The remains of the Daibutsu at Kyōto, which was destroyed by an earthquake in the latter half of the seventeenth century were, for example, utilised for the making of the *bun-sen rin*, small coins with the character *Bun* on the reverse. These coins, which were made during a period of about fifteen years, were until recently quite plentiful, but are now becoming rare because they contain a proportion, very small, of gold, and, probably, silver, and because of the sanctity attached to them.‡ On account of this sanctity the *bun-sen* are considered to be protective and to be useful in curing disease—thus, a finger-ring (which may be worn on any finger) made from a *bun-sen* is thought to prevent palsy (*chūki* or *chūfu*)—and it is believed that if the stem of a pipe be made from the metal of the *bun-sen*, the mouth and tongue will be preserved from injury due to the smoking of that pipe.§

* Myers, C. S., "Contribution to Egyptian Anthropology"; III, "The Anthropometry of the Modern Mahomedans," *Journ. Anthr. Inst.*, Vol. 36, p. 246 et. seq. 1906.

† Neolithic stations in Lower Egypt have been noticed by De Morgan, J., *Recherches sur les origines de l'Égypte*, p. 25 et. seq. Paris, 1897.

‡ N. G. Munro, *Coins of Japan*, p. 122.

§ *Ibid.*, loc. cit.

Others of the old *rin* coins are also used curatively. For the relief of stomach-ache there is a charm in use at Kyôto, in which seven old one-*rin* pieces are stirred about in water, after which the water is swallowed. For other medicinal purposes there are *rin* of other periods to be used.

A *tempo* (an eight-*rin* piece, from the Tempo Era), placed beneath a patient's pillow or his mattress, is believed to prevent bed-sores; the patient must not know that the coin is being thus placed, or the procedure is useless.

There is a large obsolete coin, still quite common, shaped like a Japanese sword-guard, which was issued by the Daimyo of Akita, upon one face of which is the series of the Eight Trigrams (the *Hak-ke* of the Japanese; the *Pat-kwa* of the Chinese, from whom it was derived), and upon whose reverse are two *hōwō* (the Japanese phoenix) birds. Although I have not found any account of the employment of this coin in superstitious practices, it would seem highly probable that it had been so used, for to the *Hak-ke* many mystical properties are ascribed, upon which much has been written by the Japanese, and it is constantly employed by fortune-tellers in divining. The Eight Trigrams form a very commonly-used design upon the coin amulets of China, in which country that design is placed above the doorways of habitations to keep out evil spirits; it is only fair to note, however, that in Japan I have met with no traces of such use of the symbol. The *hōwō* birds, which appear on the reverse, are birds of good omen, but have not, so far as I know, any magical virtues attributed to them.

Of the tokens which, I have but little doubt, have in very many instances been used as amulets, there are a considerable number. These tokens, together with many others to which no superstitious ideas have been attached, are known as *E-sen* (Picture-sen), because of the designs upon their faces. The *e-sen* are treated of in many of the Japanese books on coins; there is, indeed, one book, "*E-sen*," which is devoted entirely to them, in which rubbings of a large number have been reproduced. It is unfortunate for the present purpose that these books give little more than a description of each specimen, with, perhaps, an indication of its degree of rarity.

The *e-sen* were not issued in Japan, it appears, until about 1624, when a number were coined at a new mint at Kyôto. Dr. N. G. Munro, in his *Coins of Japan*, to which I am indebted for many of the details concerning the forms of the *e-sen*, says that there seems to be little doubt that the idea of these objects was imported from China, and did not originate in Japan. The *e-sen*, which have the same composition as ordinary coins, were made for various purposes. Some were issued as commemorative pieces to be given to the subscribers to a new temple,* or to its visitors, or to be distributed (or perhaps sold) on the occasions of certain festivals; others were to commemorate the opening of a new mint, or to use up an excess of metal after coinage; others were merely for game-counters. There is a popular belief, which I have several times met, but which I do not remember having seen recorded, to the effect that the *e-sen*, and sometimes also the *bun-sen*, were species of tally-coins, one being coined at the conclusion of the making of a certain number (usually given as 10,000) of the ordinary coins. Quite often there may be found, upon the branched rods carrying the coins as they came from the minter, one or more *e-sen* bearing a Buddhist invocation or a figure of Daikoku, or some design of like import. These might have been cast thus in order to economise in the number of pattern-pieces required, but there is a possibility, I think, that they were intended to secure a

* In China "charms [consisting in the case referred to, of small brass swords with a round coin "welded to them], are cast occasionally when temples are being erected or restored, for distribution "among the inhabitants of the ward or parish, to avert the ills provoked by the building works, "especially by the disturbance of the spirits of the soil."—de Groot, *The Religious System of China*, Vol. VI, Book II, p. 996.

fortunate termination to the process, or even, possibly, to endow the coins with which they were cast with properties which might otherwise be lacking. The *e-sen* with, I believe, a few exceptions, were not intended to be used as coins, and were not current as such. They are no longer issued; at the present time only imitations of the old ones are made.

The designs upon the *e-sen* are quite numerous, while there are often many variations of the same design. The reverse of an *e-sen* is generally blank. As may be seen from the accompanying list, many of the designs have a fortunate significance, wherefore I think that there can be but little doubt that a number of the *e-sen* were issued with the expectation that they would be used as amulets or as religious objects. Amongst the designs to be found are the following* :—

Inscriptions consisting of religious formulæ, such as "*Namu Amida Butsu*"

("I adore thee, O eternal Buddha"†), or "*Namu Myo Ho Renge Kyo*" ("I

"adore thee, O admirable precept of the sacred books of the lotus-flower"?) The "Seven Gods of Luck," or, more commonly, one of their number, either Daikoku or Ebisu.

Shōjō, the red-haired sea-demon, with his ladle and vessels for his drink.

Tenjin (the apotheosised scholar, Sugawara Michizane), beneath a plum and a pine-tree, emblems of good-fortune.

The three monkeys (one blind, one deaf, one dumb), representing Kōshin, the deification of that day of the month which corresponds to the 57th term of the Chinese Cycle. In China monkeys are used as emblems of good-fortune, and are consequently often represented on ornamental objects.

The two foxes which serve as the messengers of Inari.

Horses in various forms, such as that of a horse with a pack upon its back, or a horse coming out of a gourd, or a colt led by a man (or, often, a monkey).

The idea of these is very likely due directly to Chinese influence, for horses are to be found upon many of the smaller Chinese coins. The design of a horse with a monkey is considered in China, in certain respects, to be fortunate, and is quite frequently used in personal ornaments.‡

A frisking horse, a peasant with a rain-coat, a pine-tree, and a flying stork, the whole being enclosed within a rope-like border.

Phallic designs, which appear to be quite rare. Rubbings of some of these, very indistinct, have been shown me by a Japanese coin-expert. They include four sets of figures in coition (similar to those upon Chinese coin-amulets, of which the *e-sen* in question was said [I know not with what authority] to be the prototype), and the middle portions of a male body and a female body facing each other.

A sun, a crescent-moon, and stars.

The selection of subjects such as the majority of those above quoted, seems to show that the makers of the *e-sen* undoubtedly had in view, in many instances, their employment as amulets. Daikoku and Ebisu, the "Seven Gods of Luck," the foxes of Inari, the Buddhist formulæ, and deities, are all things such as are to be found upon printed paper charms in common use, or in other protection-bearing forms. There is an additional reason to conclude that many of the *e-sen* were utilised as amulets, for in Japan objects are frequently so used, to which no direct religious significance is attached, they being merely commemorative objects associated with

* Most of these are illustrated, from rubbings, in *Coins of Japan*.

† Hepburn's *Japanese-English Dictionary*.

‡ Various Japanese curative charms contain an allusion, either by picture, by date (through the horse as an animal of the Chinese Cycle), or otherwise, to horses, but I have not recorded the employment of *e-sen* showing horses in any charms of this character.

religious festivals, and considered to possess amuletic virtues which are, I think, due (for reasons into which it is not necessary to enter here) in part to their associations, and not entirely to the particular forms which they assume. It would appear, however, that at the present time the use of the *e-sen* as amulets to be carried has almost or completely lapsed, for few of the considerable number of persons of whom I made inquiries concerning amulets in general, or as to coins (unspecified) as amulets, or to whom I showed specimens of the *e-sen*, recognised them as amulets. On the other hand, the Japanese coin-expert to whom I have referred, stated that some of the *e-sen* had formerly been used as amulets; I have been told that an *e-sen* bearing one of the Buddhist formulæ, if placed in a purse, will prevent the loss of the other coins placed with it; I have seen upon the *kamidana* (the house-shrine "God-shelf") of a shop an *e-sen*, with a Buddhist inscription, upheld by a pair of figures, Daikoku and Ebisu, kept as a charm; and I have seen an *e-sen* with a sign of Daikoku, mounted in wood for placing in a small shrine, evidently with the same intention.* What seems to me almost conclusive evidence that the *e-sen* were formerly frequently carried on the person as amulets lies in the signs of considerable wear which many of them show, for, since it is said that they did not circulate regularly as money, this wear can be best explained by assuming that they were employed as personal amulets.

W. L. HILDBURGH.

REVIEWS.

Egypt: Archæology.

Blackman.

Les Temples Immergés de la Nubie: The Temple of Derr. By Aylward M. Blackman. Le Caire, Imprimerie de l'Institut Français d'Archéologie Orientale. 1913.

34

This volume is a part of the enterprise of the Egyptian Government for saving the temples of Lower Nubia, which are now endangered by the back-water from the Aswan Dam. The raising of the dam seven metres has carried the water into all the temples between Korosko and Aswan, thus endangering the records in all the ancient Egyptian buildings for over 100 miles. If all the temples which the *Service des Antiquités de l'Égypte* is now publishing were as well done as this excellent publication of the Derr temple by Mr. Blackman, science might be entirely content.

The temple at Derr, like the other temples of Rameses II in Nubia, clearly displays the decadent stage of provincial art under this king. The temple is, furthermore, like so many of the Nubian sanctuaries, largely cut from the native rock of the cliffs, and only the front was of masonry construction. The Nubian sandstone is not firm in texture. It is so friable, indeed, that it can be easily worked with a jack-knife, or even a nail. The material is therefore not favourable to refined work in relief sculpture. When we add that the sculptures at Derr were very evidently done by ignorant and careless provincial artists, whose plastic crudities were to some extent veiled by the plentiful use of colour, it will be evident that Derr does not represent a very notable chapter in the history of Egyptian art. Nevertheless the records in the temple are of very great archæological importance, and quite worthy of the sumptuous publication in which they have appeared. We shall never be able to reconstruct the temple ritual as it was performed by royalty in early Egypt, without just such full and detailed publications as we have in this volume.

Besides the religious scenes on the walls, there is also a series of reliefs intended to commemorate Ramses II's victories, and these are therefore of historical content. As customarily, the wall on the north side of the outer hall displays victories in the

* This last object is illustrated in Fig. 4 of Plate IV of my paper on "Japanese Popular Magic connected with Agriculture and Trade," in the *Trans. Japan Society of London*, Vol. XII.

north, that is Asia; while the south wall contains the Pharaoh's southern wars, that is his Nubian campaigns.

All this material, religious and historical, Mr. Blackman has presented in sixty-two facsimile plates, very clearly reproduced in collotype. In view of the fact that the author, as stated in the preface, was working single-handed, these plates represent a highly successful performance, for your reviewer realises by arduous experience how difficult and trying is photography under the unfavourable physical conditions, like sand-storms, heat, and turbid water for the dark-room, which Nubia furnishes.

The discussion of the materials presented in these facsimile plates occupies one hundred and thirty-one pages of introductory text. In this text the inscriptions accompanying the relief scenes are repeated in full in hieroglyphic type. A comparison with the reviewer's own copies and photographs of the walls at Derr shows that this publication of the texts is very carefully and accurately done. The accompanying translations are excellent, and like the archaeological commentary, display full familiarity with the recent literature and thorough competence in modern scientific Egyptology. The arrangements for connecting descriptive text with the plates are very practically effected by a key plan of each wall, with the relief scenes numbered. The commentary is reinforced by detailed drawings at the end, representing crowns, costumes, insignia, and the like. At the end of the text there is a very full series of indexes, including the divinities, with their attributes in hieroglyphic; the head-dresses, variants in the name of the temple and of Ramises II; the works of colleagues cited; and finally, a general index.

Mr. Blackman has given us what will always unquestionably be a standard publication of the Nubian temple of Derr, and he is to be congratulated on having done a thorough and useful piece of work. JAMES HENRY BREASTED.

Australia: Ethnography.

Spencer.

Native Tribes of the Northern Territory of Australia. By Professor Baldwin
Spencer. 1914.

35

Professor Spencer's account of the natives of Northern Australia has been eagerly awaited by anthropologists, and they will not be disappointed in the volume now under review. The book is full of interest and contains much information of a high anthropological value; it is profusely illustrated with excellent photographs and a number of coloured reproductions of objects collected by the author and now in the Melbourne Museum.

The district investigated by Professor Spencer, and here discussed, includes the basins of the Telegraph and Alligator rivers on the mainland, and Bathurst and Melville Islands. One very noticeable feature among many of the tribes visited is the small number of children, for even under normal conditions, and where there is no scarcity of food, the natives do not appear to increase in number, while they rapidly decrease as soon as they come in contact with strangers. Perhaps one of the chief reasons for the stationary population is that most of the younger women are in the possession of the older men, while the small number of the latter seen by the author may be due to their being put out of the way by the younger men when these require wives. A remarkable custom is in vogue among the Kakadu, according to which, on the death of any man, one of his wives may be handed over to one of the men standing to her in the relationship of *no-oruberi* (more probably *ngomberi*, which includes her sons). She must not be his own mother, but may be any other of his father's wives. Even before his father's death the son calls this particular woman by the same name that he applies to his wife, and it seems that he and the woman are usually about the same age.

The "class" organisation, which prevails over almost the whole of Australia, is absent in a group of tribes on the northern coast-line, which includes the Kakadu, Umoria, and Geimbio, which, with certain other tribes, constitute the Kakadu nation. If it ever existed—which the author thinks unlikely—all trace has now been lost, and it is replaced by a local organisation which regulates marriage.

Totemism is strongly marked in all the tribes; in some, such as the Larakia, in the neighbourhood of Port Darwin, each totemic group occurs only in one moiety of the tribe. In these tribes the totem descends in the paternal line. In others the same totemic group is found on each side of the tribe, and descent is in the maternal line; while in yet others, such as the Kakadu, each child's totem is determined by the spirit of the dead person he or she is thought to reincarnate.

Professor Spencer has described two types of *Intichiuma* ceremony among the natives of Central Australia in his previous works. He has now discovered that both these types are also present among certain tribes of the Northern Territory, where their occurrence is of considerable interest as a further indication of the wide distribution of this type of ceremony; they are now known from Lake Eyre in the south to Coburg Peninsula in the north. There is considerable variation in the matter of eating the totemic animal or plant. Among the majority of tribes the members either do not eat their totem at all or only sparingly; in some the mother's totem may not be eaten unless it is given by a member of that totemic group; while among others, such as the Kakadu, there appear to be no restrictions.

The belief in spirit children who inhabit certain localities and enter women, causing them to become pregnant, which was first discovered among the central tribes, is universal among these Northern Territory tribes. For instance, the Mungari believe that the ancestors of the tribe in the far back ages wandered about the country, stopping at certain places and performing ceremonies, during which they shook themselves, with the result that spirit children emanated from their bodies. These children now enter the bodies of women and are born as their children. Among the Mungarai and Yungman tribes they belong to the same totem as the ancestor from whom they emanated, but it seems that this is not always the case among the Kakadu tribe, for among them the ancestor announces to the father of the child exactly who the latter is and to which totem it belongs, which need not be that of the reincarnated ancestor. There is a gum tree near Roper River full of these spirit children, awaiting a favourable opportunity to be reborn. The sexes are supposed to alternate in each successive reincarnation. As among the Arunta, so among these northern tribes, there seems to be no idea of any connection between sexual intercourse and procreation, and the existence of half-castes is explained in all good faith by their mothers, "Too much me eat em white man's flour." It is very suggestive of the importance of a fresh kind of food that the natives consider this sufficient explanation, and accept the light-coloured infants as their own, even though they may be fully aware that their women have had intercourse with foreigners.

In spite of the fact that the nights are very cold over the greater part of the territory (the thermometer registering 29 degrees F. in some places), both men and women go naked, with the exception of a small apron or tassel, and, although they feel the cold keenly, they have never made any use of the skins of kangaroos, wallabies, and opossums which they catch in considerable numbers and cook for food. Paper bark is the only kind of protection from the cold that the native has devised for his person or his shelter. Men, women, children, and dogs crowd together at night into a tent of boughs and paper bark and get what warmth they can from each other. The opening of the tent is closed up, and smoky fires are made inside in order to drive off the mosquitos which infest the country during the wet season, and are

an unmitigated plague and a source of much disease and mortality among the natives.

The author gives most interesting descriptions of the burial and mourning ceremonies of the various tribes. Those of the Melville and Bathurst islanders are most elaborate, and differ completely from any on the mainland, where ground burial, tree burial, and cannibalism seem to be practised in their respective areas. On these islands, whether the deceased is male or female, the body is at once buried in a grave about 4 feet deep. Some months later the natives go into the scrub and cut down trees for grave posts, which are erected with much dancing, singing, and an elaborate ceremonial. There is no indication of sorrow throughout the whole ceremony, and it is evident that it is performed with the idea of gratifying the dead person, and at the same time of intimating that the survivors expect the deceased to remain quiet and not to trouble them further. The posts which are set up on the grave are usually about twelve in number, and vary in height from about 5 feet to 12 feet, and from 9 inches to 12 inches in diameter. They are of various shapes and are decorated with geometrical patterns in black, white, yellow, and red. The decorator of each post chooses his own design and anyone seems to be allowed to assist. In some cases the posts are not all erected at one time, but are added a few at a time at intervals.

Space does not permit of reference to the many customs and ceremonies minutely and lucidly described by Professor Spencer, nor to the weapons, implements, and objects of various kinds which are the subject of numerous illustrations, and are fully described in the text. Apart from some lack of system in the spelling of native words, the present volume is a worthy successor of the previous works on Central Australia which Professor Spencer brought out in collaboration with Mr. F. J. Gillen, whose death is so greatly to be deplored and to whose memory this volume is dedicated.

C. G. S.

Ireland: Archæology.

Coffey.

The Bronze Age in Ireland. By G. Coffey, with eleven plates and many illustrations. Dublin: Hodges, Figgis and Co., Ltd.; London: Simpkins, **36** Marshall and Co. 1913.

When the time comes to write the full history of the Bronze Age in Ireland a fascinating volume will be given to the learned public, for perhaps in no country in the world will greater interest attach to that reach in the river of civilisation than in this western island. No one would be more ready to admit that that time has not yet come than the author of *The Bronze Age in Ireland*. Indeed, this fact is fully recognised in the preface to the work in question. When that time comes this book and Wilde's well-known *Catalogue* will be amongst the first authorities in connection with implements and weapons, just as Abercromby's monumental work on Pottery must be in relation to that branch of human manufacture. But the moment for such a work will not arrive until excavation on a much larger scale than has so far been attempted has been carried out, and excavation, always difficult in Ireland, is to-day perhaps more difficult than ever, owing to circumstances which it would be useless here to discuss.

Whatever views we may have as to a possible Mesolithic or late Palæolithic epoch in this country, no one doubts that the Neolithic period passed into that of Bronze without gap of any sort.

What were the ethnological affinities of the race which then inhabited Ireland, the dominant race that is, no one can say with any certainty, nor can one be sure how the knowledge of bronze was introduced to them. But Ireland was not an isolated country, for, as Mr. Coffey points out, Ægean, Scandinavian, and Iberian influences can be detected in the remains of the period. The most remarkable thing

about this time was the extraordinary amount of gold ornaments which must then have been manufactured. The late Dr. Frazer had a theory, based upon a consideration of the weights of certain of the ornaments, that this gold was of Roman origin. No one now doubts that it was wholly of local origin, perhaps largely from the county of Wicklow, where gold is still to be found or has lately been found. Of the ornaments manufactured from the precious metal many examples remain, but these are almost certainly but a small proportion of those which were made, which were later on discovered by hunters after treasure and barbarously melted down and sold for the price of the bullion. The late Mr. Day once showed the writer of this review a small piece of thin worked gold, admittedly all that remained of "a bucketful" which had been sold to some jeweller and melted down. And there are many such cases.

Mr. Coffey's book, as has already been said, relates mainly to implements and weapons; it is profusely illustrated, and those who know the other writings of its author need hardly be told that it is full of interest for all archaeologists.

BERTRAM C. A. WINDLE.

Physical Anthropology: The Spine.

Le Double.

Traité des Variations de la Colonne Vertébrale de l'Homme et de leur Signification au Point de Vue de l'Anthropologie Zoologique. Par M. le Prof. A. F. Le Double, de Tours. Paris: Vigot Frères. 1912. **37**

The late appearance of a notice of this really valuable work is wholly due to an oversight on the part of the reviewer. This book represents the last great work of one of the foremost of French anatomists of our time—one who knew not only how to observe and what to observe, but also had acquired the art of lucid and scholarly expression. Professor Le Double's book is a systematic account of the numerical variations which occur in the vertebral series of the spine of man; he has brought together the facts gleaned by anatomists in all lands, and added to the general store a particularly large number of personal observations. For many years to come this will remain a standard work of reference for anatomist and anthropologist. A supplement to the main work deals with the variations of the bones of the human skull.

A. KEITH.

Folklore.

Burne.

The Handbook of Folklore (New Edition, revised and enlarged). By Charlotte Sophia Burne. London: Sidgwick and Jackson (for the Folk-Lore Society). 1914. **38**

The original *Handbook of Folklore*, published in 1890, has long been out of print, and unobtainable except at a price far above that at which it was issued. Although the present handbook retains the name and the general scheme of classification of the original work, it has been so completely re-written and expanded that it has become, to all intents and purposes, an entirely new book. Its appearance, which, for several years, has been expected by students of its subject, has well fulfilled their anticipations, and Miss Burne is to be congratulated on its completion, for she undertook it simultaneously with, and in addition to, other important literary work connected with the Folk-Lore Society.

Divided into three parts—"Belief and Practice," "Customs," and "Stories and Sayings"—the book covers the whole of that "learning of the people" (whether they be or be not what we call "civilised" folk) which is termed, shortly, "Folklore." The headings of the chapters show the fascinating nature of the field to be covered, and the importance of the subject to the ethnologist—The Soul and Another Life; Superhuman Beings; Omens and Divination; The Magic Art; Disease

and Leechcraft; Social and Political Institutions; Rites of Individual Life; Occupations and Industries; Calendar Fasts and Festivals; Games, Sports, and Pastimes; Stories; Songs and Ballads; Proverbs and Riddles; to take some of them—while the number of examples quoted in illustration of the subjects dealt with make the book engaging to the general reader.

An excellent introduction describes what folklore is and what it covers—"every thing which makes part of the mental equipment of the folk, as distinguished from their technical skill"—and gives a set of instructions and directions, based on the practical experiences of several successful collectors of folklore in the British Isles and abroad, as to the best methods to be employed in getting into touch with the inner lives and the intimate beliefs of the people within the worker's field. In furtherance of such collecting work a valuable "Questionary" is given as Appendix B, while Appendix A gives directions as to the terminology to be employed in order to ensure accuracy in reporting in the place of the sometimes slipshod, and consequently impaired—from the student's point of view—wording not infrequently to be found in printed articles or manuscript reports.

It would savour of impertinence for an individual to attempt to criticise as a whole the matter contained in a book of this kind, a book prepared by an expert along lines laid down by, and, to a certain extent, with the assistance of, specialists in the various departments of its subject; and this is the more so in that the author has had the fortunate privilege of having her work receive its baptism of criticism—and that from some of those most competent to criticise it—before its publication. Two small suggestions, however, I would venture, with regard to the form of the book, which now corresponds, as to paper and binding, with the other publications of the Folk-Lore Society. One, that the "Introduction," the "Questionary," and the compendium of terminology, be at some time issued together, as a separate booklet, in order to help to bring into the ranks of the collectors of folklore some of those persons in whose lives old customs, old stories, and the like, play so usual a part that it is not realised by them that the life of the world is not wholly as their own, and that to them there have been bequeathed relics which are fast fading into thin ghosts or nothingness. The other, that the Folk-Lore Society may see its way, when the present book is reprinted, to issue a thin paper edition with flexible covers (and, possibly, in two volumes, one containing the three sections I have just specified, the other the nineteen chapters of descriptive matter and the remainder of the work), suitable for carrying among the impedimenta of those leisured travellers, those visitors to friends in Africa and the East, and those other persons similarly favourably situated for the acquisition of interesting matter, who exist in times less strenuous than the present.

The aim of the book is summed up in the opening lines of the Preface: "It is addressed to officers of the public services, to missionaries, travellers, settlers, and others whose lot is cast among uncivilised or half-civilised populations abroad; to residents in country places at home; to medical men, philanthropic workers, and all educated persons whose lives and duties bring them into touch with the uneducated. Such persons have it in their power to contribute very greatly to the advance of an important study, the value of which is as yet hardly fully appreciated; and it is believed that they will be willing to do so, if only the way is pointed out to them." The book fulfils, I think, in every way the requirements of that aim, and it is therefore to be hoped that the unselfish labours of Miss Burne and those who have been associated with her in the preparation of the volume will receive the reward they wish, in an increase in the active workers in their chosen department of ethnology.

W. L. H.



FIG. 1.

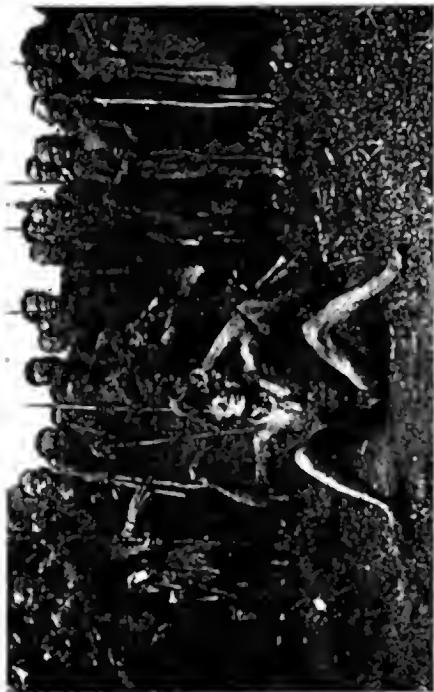


FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.

CIRCUMCISION CEREMONY IN CHUKA.

ORIGINAL ARTICLES.

With Plate F.

Africa, East: Circumcision.

Browne.

The Circumcision Ceremony in Chuka. *By G. St. J. Orde Browne.***39**

In MAN (1913, 79) an account was given of the ceremony of circumcision among the Amwimbe of Kenya Province, British East Africa. It may now perhaps be of interest to describe the decidedly different customs existing among their neighbours of Chuka.

The age of the patient is usually rather greater than in Mwimbe or among the Akikuyu; in fact, it is by no means rare to see almost full grown young men who are still waiting for the ceremony to be performed on them. The average age may be said to be about sixteen, for both sexes, though it varies largely. The ceremony is supposed to take place at the harvest time, that is twice a year in Chuka; but the time is generally liberally expanded, and may be almost any date within the two months nearest the harvest.

On the morning of the ceremony there is a dance, in which all adults seem to take part; this takes place outside the village and is in no way peculiar to the ceremony. The boy meanwhile is taken away by his friends to wash in the river, this being about nine or ten o'clock as a rule. After about half an hour's cleansing in the river, he returns, wearing no clothes of any sort, and having been shaven all over the previous day. Round his waist is twisted a cloth rolled up into a rope, the tail of which hangs down behind; while in front there hangs from a string a banana "bud" cut from the end of a bunch of bananas. This depends from the waist just over the private parts.

On the return of the boy from the river, the dance which has been going on breaks up, and the men of the party crowd to the place where the operation is to be performed. This is apparently any open space handy for the village. There the boy seats himself in the attitude common to the ceremonies of all the Kenya tribes; he squats on the ground, the heels well under him, the knees separated, the head thrown back, and the hands held upwards with the elbows resting on the knees. A "godfather" stands behind him, holding him under the arms. The operator comes up, seizes the foreskin with the fingers of one hand, and cuts off the extremity with a small leaf-bladed knife, throwing it away on the ground. Previous, however, to cutting the actual flesh, he takes the banana bud which hangs down in front, and cuts off the tip of this, which he throws away, afterwards cutting the string round the waist and removing and throwing away the whole bud.

As soon as the extremity of the foreskin has been removed, the operator, with the help of a young warrior, gathers up the remaining edges of it, and through them, over the *glans penis*, he thrusts two long thorns, crossing each other. The boy is lifted to his feet in a fainting condition, and the cloth which he wears round his waist is taken off and put round his neck; the ends are brought down in front, crossed on the chest, brought under each arm, and tied at the back. A skin is thrown round him, a monkey-skin head-dress is put on his head, and a shield and spear are thrust into his hands. Thus fitted out the unfortunate boy is led away by the warriors to the dance which has been resumed meanwhile; in this he is expected to take some part, in spite of the extreme pain in which he obviously is. After some ten minutes of this he is led on to the small hut in which he has been living during the previous month or so, close to the village, and of a very temporary nature. In this he seats himself; the roof is so slight and scanty that the hut is really more like a mere enclosure.

After a few moments the operator arrives, having spent the interval in consuming the ceremonial native beer in large quantities. He seats himself in front of the boy, and draws out the two thorns which are sticking through the remaining portion

of the foreskin. These he gives to the boy, who breaks them and throws them away. The operator then takes the small knife once more, and trims off all the remaining pieces of the foreskin which are left; in this he is assisted by the onlookers, who point out all the scraps which he has overlooked, it being considered that the operation would be a most unsatisfactory one were any raw edges of skin left. This part of the proceeding is a leisurely one, frequent pauses being made for further examination; two warriors sit on either side of the boy to assist him, to support his penis with leaves, to facilitate the operation, and also to check the bleeding. As soon as the process is considered as satisfactorily completed, the goat-skin garment is again put round him, and he is left to recover from the effects. A small boy attends him and brings him the necessary food and firewood; there appear to be no restrictions as to food, though it is considered wisest to live chiefly on native gruel for some few days after the operation. Healing may take anything from a few days to a month or more, unless complications such as blood poisoning ensue.

It will be noticed that the whole affair is comparatively simple, and that there is not the elaborate preparation and gathering of a large number of subjects that takes place among some of the neighbouring tribes. The operator attends to each boy or group of boys that may await him in the villages, and the whole ceremony is of a casual and impromptu nature.

It is interesting to note the presence of the banana bud, and the prominent part which it plays; in Mwimbe, the subjects carried the buds as they came to the place of operation, and then threw them away as they took their places, the bud being an insignificant and unnecessary detail in this case. At the same time the banana bud even now is tending to disappear from the ceremony, and it is not uncommon to see a circumcision in Chuka in which the bud plays no part at all.

The small hut, again, in which he is supposed to live, tends to become obsolete; in many cases the second ceremony takes place in a convenient clearing in the bush, and the boy lives in a hut in the village.

The circumcision of the girls is also of an unusual and characteristic nature; like that of the boys, it takes place in two parts, but the division is more marked, since the two ceremonies take place on succeeding days, as is the case in Mwimbo, where the ceremony in the case of the boys is carried out in one operation.

The girl who is the subject, goes through much the same preliminaries as the boys; that is to say, she is instructed by suitable elderly women in such matters as correct behaviour under various circumstances. This, however, is of rather a casual nature, and there is no particular isolation or extreme discipline to be undergone.

On the morning of the operation the girl goes to bathe, being entirely naked. The whole village has joined in celebrating the occasion, the women being particularly prominent in their demonstrations; the men who are specially concerned, owing to relationship or for other reasons, take a considerable interest, but the remainder of the male population is apt to be somewhat superior. There is none of the dancing by the girl, dressed as a warrior, as there is in Mwimbe; the only resemblance is in the use of a certain amount of paint on the face, notably the spots of pink dye obtained from bark.

The girl returns from the bathe, and is greeted with a storm of screams from the assembled women. She is conducted to the centre of a circle of women in a convenient open space, in the centre of which she is seated. Men are not usually present in the actual circle round the girl, though the matter is not regarded in the same light as it is among the Akiknyu, where it is a very grave breach of decorum to appear at such a ceremony.

An elderly woman comes forward, and cuts off the edges of the *labia minora* with a small razor; the scraps of skin are thrown on the ground and discarded; a

certain amount of blood is lost, but the operation does not appear to be a very serious one. A "godmother" holds the girl under the arms during the operation, and the position of the feet, &c., is the same as that of the Amwimbe and the other tribes near.

As soon as the operation is completed the girl is assisted on to her feet, and is dressed in the skin worn by the godmother; she is then led away to the village to recover. Since she is generally the only patient, there is none of the ceremonial forming up for the arrival or the departure that there is in the case of the Mwimbe girls, who are usually operated upon in batches of several.

In the village the girl is fed on milk and native gruel until the next morning. She lives in a small shelter close to the village, and wears a grass mat wrapped round her, so as to conceal her whole body from head to knees. On the morning following the first operation the same crowd of old women assemblé, usually accompanied by one or two elderly men, and the girl seats herself upon a mat close to the little hut in which she has been living. She again takes up the position for circumcision, and the old woman appears and cuts away a considerable portion of the *labia majora*. Owing to the operation of the previous day the whole region is considerably swollen and inflamed; the renewed cutting therefore produces a flow of blood which may be considerable. The proceedings last some little time, and the patient appears to suffer considerably. Immediately the result is considered satisfactory the girl has her face violently rubbed, and she is dragged up on to her feet; she then retires to the hut again, where she remains till she is sufficiently well to walk about in comfort. This is generally about a month, since the brutal cutting sometimes indulged in by the old women of Mwimbe does not appear in Chuka, and the wound inflicted is therefore not very serious.



FIG. 6.

In comparing the ceremonies for both sexes with those of the neighbouring

Amwimbe, the following points are worth noting, as being conspicuously different:—

- (a) In the case of both sexes the absence of a considerable amount of noise and excitement which exists in the Mwimbe ceremony; the use of much less ceremony and special costume; the single patient, in place of a group; the absence of the procession of patients from the ground, presumably owing to the fact that there is only one; and the absence of the millet porridge which is spat about freely in the Mwimbe ceremony.
- (b) In the case of the boys, the use of the banana bud is peculiar; the foreskin is completely removed and there is no scrap of skin left hanging down; the thorns which are stuck through the foreskin after the first operation, with their subsequent removal and breaking, do not appear in Mwimbe; the double operation for the boys is also restricted to Chuka and Embu.
- (c) In the female ceremony the dress is far less elaborate, and the previous dancing, in which various details of the warriors' dress are worn, does

not appear in Chuka; the face is painted to some extent, and the same pink bark dye is used to make small circles on the cheeks. (*Note:* This was erroneously described as "earth" in the account in MAN (1913, 79).

The whole ceremony is of a simpler and less uproarious nature than among the Mwimbo; in fact, the Chuka circumcision is quiet and orderly compared with the wild excitement in all sections of the population which arises in Mwimbe.

The various details tend to become neglected and overlooked, and there seems to be no very strong adherence to the small points of ritual; for instance, the banana bud is sometimes omitted in the operation on the boys.

On the other side of the Chuka, the Embu differ to some extent from them in the details of the ceremony. The second stage exists, and thorns are used in the same manner as in Chuka; but there appears to be a tendency to utilise the thorns chiefly as a means to aggravate the pain of the ceremony in cases where the boy is considered self-satisfied or lacking in respect; in some cases four or five thorns may be inserted. The age in Embu also is much younger; in fact, it is not unusual for boys of ten or eleven years old to be circumcised, though this seems a recent innovation. The banana bud does not appear in the ceremony, which in general resembles that of the Emberre and the Akikuyu. None of these three tribes practises a method similar to that of Mwimbe or Mern, in which a scrap of the foreskin is left hanging.

The dances of the boys before circumcision, and various ornaments and charms worn for some time before, present many points of interest; in particular, the painting of the legs with white chalk appears in all sections of the Kenya tribes, but the details vary in a striking manner. The costumes and paraphernalia also vary considerably, and it is curious to note that the Emberre boys have the most elaborate dance, while the Chuka have the least striking one, although the actual operation is far more complicated in Chuka than in Emberre. The preliminary rites, instruction, and mode of life, also offer many interesting points for consideration; with all these I hope to deal on another occasion.

(Photographs:—No. 1, boy, after first operation, dressed as warrior, ready for the dance; No. 2, boy awaiting operator; No. 3, boy, after the dance, awaiting arrival of operator, for second operation; No. 4, first operation on boy; No. 5, operation on woman; No. 6 (text), boy dressed in cloth tied round the chest, during process of healing.

G. ST. J. ORDE BROWNE.

Mediterranean: Economics.

Creswell.

Fluctuations in the Population of Irrigated Countries. By **40** K. A. C. Creswell.

An exceedingly interesting paper by Professor J. L. Myres, "The Causes of Rise and Fall in the Population of the Ancient World," appears in *The Eugenics Review*, Vol. VII, p. 15. This study, however, is practically confined to one field—the basin of the Mediterranean. There appears to me to be another field deserving of study, in which far wider variations are possible, and have, in fact, taken place on many occasions.

This field is the region comprised by Mesopotamia, Persia, and Central Asia. In this region agriculture depends to an overwhelming extent on irrigation, and I think it will be admitted generally that a region in which agriculture depends upon rainfall is in a far less vulnerable position than one that depends upon the upkeep of an artificial system of canals or underground water conduits. Should the land in a region of adequate rainfall lie fallow for years, little, if any, harm is done, but

should the irrigation system of a region dependent upon it go out of repair, then the land quickly goes back to desert.

In the first of the regions named, viz., Mesopotamia, the irrigation system consists of an elaborate network of canals, a system which goes back to the earliest times. In Al Jazireh (= the Island), the region lying between the Euphrates and the Tigris, water is drawn by canals from the higher level of the Euphrates through the intervening region to the Tigris flowing at a lower level, and this region has ever been famous for its fertility. These canals, however, easily silt up if not kept in repair.

In Persia the system is perhaps even more vulnerable. Here the irrigation is carried on by underground conduits, known as *kanats* (in Afghanistan and Beluchistan as *karezes*). The topography of Persia is peculiar; it is a country of inland drainage, and may be described as a lofty tableland consisting of a series of unusually flat plains, intersected by mountain ranges; in fact, accounts of Persian travel give one the impression that the road invariably lies across a wide plain with distant mountain ranges to right and left. From springs at the foot of these mountains a series of *kanats* are led to the lowest point in the nearly flat plain, and there lies the city and the area of cultivation on which it depends. Somewhat similar conditions prevail further East, in the region of Kashgar, Yarkand, and Khotan. These *kanats* are carried underground for distances up to thirty miles, and at depths varying from sixty to one hundred feet, and even more; they are frequently, but by no means always, lined with rings of baked clay, and they consequently need continual attention, as a comparatively small fall of earth will stop the stream.

It is, I think, obvious that in regions such as these, any devastating war, leading to neglect of these artificial aids to cultivation, must, in a very short time, inevitably result in large tracts reverting to desert. The whole capital of the country as applied to agriculture is sunk in these works, and that capital will vanish with a speed almost inconceivable to those living in a country of adequate rainfall, and only an equivalent expenditure will restore the country, an expenditure hardly to be looked for in a country exhausted by war. The population also will dwindle rapidly either by starvation or migration, as in a country of great distances and no roads, like Persia, plenty may reign in one province and famine in another. Recovery, therefore, is bound to be extremely slow as compared with what is possible in more happily situated regions.

On considering the history of these regions the important part played by the above considerations will, I think, be evident. Gibbon, speaking of the career of Timūr, remarked that five centuries have not sufficed to repair the ravages of a few years. With the greater knowledge of the East which we now possess, the full meaning of this has become abundantly evident. There is no more striking instance of this than in Seistan, recently the subject of an archaeological survey (G. P. Tate: *Seistan, loc. cit.*, 1910-12). This region is described as a fertile province by the early Moslem geographers, Yaqubi, Ibn Haukul, and Istakhri, in the ninth and tenth centuries; its capital, Zaranj, being intersected by numerous watercourses bringing water from the Sanjūd. According to Ali of Yazd, Timūr invaded the district and destroyed Zaranj in 1383, and this region has ever since been thinly populated, the ground near the sites of many ancient cities being scarred with irrigation channels now dry and out of repair.

Merv, once one of the most fertile spots on the earth's surface, was seriously injured by the Ghuz hordes in 1153, when the whole of Khurāsān was laid waste, and finally ruined by Tului Khan, the general of Chingiz, in 1221, the whole population being massacred; the collapse of the irrigation system must have followed as a natural sequel, and this would cause the region to revert to desert in a few years. In the course of centuries Merv recovered, but in 1785 Ma'sum, afterwards

Shāh Murad of Bokhara, fell upon the place, which at this time was held by Bahram Ali Khan, destroyed the Sultan Bund, a barrage on the Murghab thirty miles above Merv, and turned the oasis into a desert. Just a century later its restoration was commenced by order of the Czar, and the reconstruction of the Sultan Bund itself has been contemplated.

In Mesopotamia similar changes have been brought about. The great Nahrawan canal, Al-Katul-al-Kisrawi (the Cut of the Chosroes) left the Tigris a short distance below Dūr, and irrigated the lands on the east bank of the Tigris from above Sāmarrā to 100 miles south of Baghdad. In the thirteenth century this great tract had become a desert, as during the two previous centuries it had gradually silted up, the Seljuk Sultans having been too much occupied in continual wars to attend to the regular dredging and mending of dykes.

Again, the Great Swamp, which at one time extended from Kufa to Basrah, covering an area 200 miles long by fifty broad, the formation of which commenced in Sasanian times, became permanent and more and more extensive during the years of anarchy when the Moslem armies overran Mesopotamia, in the time of Muhammed, when the dykes were neglected and "breaches came in all the embankments, for "none gave heed, and the Dikkans were powerless to repair the dykes, so that "the swamps every way lengthened and widened." This led further to the shifting of the Tigris from the eastern to the western channel (Shatt-al-Hayy), all the country lying along its former course being converted into a desert.

To return to Persia. The *kanat* irrigation system prevailed in classical times, and is described by Polybius (X, 25), and it appears to me to be possible that in the wars of Alexander, and a century later during the Parthian conquest, something similar to what has been described above may have happened. The fact that the series of Persian palaces—Susa, Persepolis, etc.—stops abruptly, and it is not resumed until Sasanian times (A.D. 226), when it recommences in the series Firuzabad, Sarvistan, Tak Aivan, etc., requires explanation. With the single exception of the late Parthian Palace of Hatra, near Mosul, not a single building of the Parthian period is known, and as an explanation I would suggest that it was due to economic ruin, following on neglect to, and collapse of, the irrigation system, and the inevitable fall in the population which this would entail, apart from any question of the numbers killed in actual warfare.

I am, therefore, led to the conclusion that the chief cause of the very great fluctuations in the population of the regions mentioned has been the collapse of the artificial irrigation system, and that but for this, neither war, nor misgovernment, nor the general desiccation of Asia, would have sufficed to bring it about, although this latter has been shown to have been a factor, through the researches of Ellsworth Huntington.

That the human factor as expressed in irrigation is of real importance, is shown by the increase in the rainfall which has been observed to follow in many places where the area of cultivated land has been increased by irrigation. The frequency of rain in Cairo nowadays, where it was unknown fifty years ago, has often received comment. The increase in the rainfall at Teheran, where the planting of trees by the European Legations has been copied by the Persians, and the irrigation canals considerably multiplied, was commented on in 1888 by Lord Curzon. This increase appears to have been maintained. I give the following figures from *Eastern Persian Irak* (p. 131):—1892, 9.44; 1893, 9.29; 1894, 10.66; 1895, 11.01; 1896, 9.71 to September, equal to over 13 inches, as November is the heaviest month (December, 1895, was 3.22 inches).

These figures are the more remarkable as they coincide with one of Ellsworth Huntington's "world-wide dry periods," 1887-97 (*Pulse of Asia*, p. 373).

As an explanation of this increase in the rainfall, I would suggest that, the chlorophyll reaction being endothermic, there must be a perceptible lowering of the temperature over large tracts of cultivation. If this is the case it would have an appreciable effect on condensation.

K. A. C. CRESWELL.

Egypt: Ethnology.

Smith.

Professor Giuffrida-Ruggeri's Views on the Affinities of the Egyptians. *By G. Elliot Smith.* **41**

In MAN (1915, 32) Professor Giuffrida-Ruggeri has, I think, taken Mr. Orie Bates and his speculations on the relationships of the Middle Nubians far too seriously. Bates has become so obsessed by his intensive study of the Libyans that he sees them and their influence everywhere. But his writings have served a useful purpose in that they have stimulated Giuffrida-Ruggeri to give us the luminous statement of his views in MAN.

With his protest against the supposed Libyan affinities of the Middle Nubians I am in full agreement. In fact, the chief evidence utilized by Bates to demonstrate his case, namely, the circular superstructure of the grave, I have already employed* to explain the Libyan practice. For, as Firth pointed out, the Nubian type of structure is obviously an imitation of the Egyptian mastaba, so that if borrowing occurred it is more likely that Libya got its ideas from Nubia than the reverse.

However, even if the Nubians did derive their burial customs from Libya, this does not affect the problem of the affinities of the Middle Nubian population—even less so does the fact that one Middle Nubian woman of negroid type was scarred (or tattooed in a coarse way) with a typically negro pattern (see Bates's argument).

As regards the physical characters of the human remains, they bear obvious witness to the close affinity which links the Middle Nubians to the Predynastic Egyptians on the one hand, and the peoples Giuffrida-Ruggeri calls Ethiopians on the other. With all that Giuffrida-Ruggeri says on the question of these affinities I am in full agreement: but I am not so sure of the justification for the sharp line of distinction he draws between the Ethiopian and the Mediterranean peoples.

His explanation of the differences between the population of Upper and Lower Egypt that became apparent in Protodynastic times is the obvious one that seems, *a priori*, to fit the facts of the case. It is an interpretation which, if it could be justified, would solve a host of problems. But unfortunately, as I have hinted in my reports to the British Association,† there are reasons which forbid an acceptance of this simple explanation. Giuffrida-Ruggeri claims that "certain particulars of civilisation" (p. 53)—under which, as the footnote seems to imply, he includes the manufacture and use of copper tools, writing, and mummification—were introduced by these immigrants. But not only is there no evidence whatever that such "particulars of civilisation" were introduced into Egypt, but the most definite and precise proof that they originated in Egypt, and, in the case of the first two practices mentioned, amongst the Predynastic population of Upper Egypt. I am willing to admit that the change in the orientation of the corpse may be due to the effects of the immigration;‡ and that the Protodynastic population of Lower Egypt became differentiated from that of Upper Egypt, partly as the result of the incoming of a mixture of Mediterranean and Armenoid peoples from Syria, as

* *The Evolution of the Rock-cut Tomb and the Dolmen. Essays and Studies presented to William Ridgeway.* 1913, p. 510.

† *Reports of the Committee on the Physical Characters of the Ancient Egyptians*, British Association Reports, 1912 and 1914.

‡ As I suggested four years ago in *The Ancient Egyptians*.

I explained in my last report to the British Association. It seemed only natural to assume that the remarkable cultural developments that occurred in Egypt at the same period were due to the practices introduced by these newcomers; but the evidence at present in our possession does not justify us in adopting this obvious view, for it all points quite definitely and precisely to the conclusion that the mixed population, no doubt stimulated by the contact of races of different experience and traditions, attained a higher plane of culture by developing the distinctive civilisation which had been growing up on the banks of the Nile.

But what justification has Giuffrida-Ruggeri for drawing a sharp line of distinction between the Ethiopians and Mediterranean people? Apparently, if the average of the nasal indices is above or below 50, all other considerations must be set at naught, and the group of people put respectively into the Ethiopian or the Mediterranean group. In the footnote on p. 55 he regrets that I have omitted "these useful comparisons," which give such definite results. As a matter of fact, the evidence of the Early Predynastic series from Naga-ed-dêr is so equivocal in respect of this point as not to advance the discussion much further, for the forty-four male skulls give an average nasal index of 49.4, whereas fifty-six females afford an average of 52.4. [This point is one of the matters that have to be discussed, with the complete evidence, in the final report of the Archaeological Survey of Nubia.]

The difficulty I find in adopting Giuffrida-Ruggeri's conclusion may briefly be summed up.

Most of the so-called early Mediterranean series of skulls are those of a mixed population precisely similar in composition to that of Lower Egypt in the Pyramid Age. The earlier the series examined the larger becomes the proportion of skulls indistinguishable from the majority of Predynastic Upper Egyptian skulls. On the contrary, an individual Armenoid skull presents features of so characteristic a nature that it can be distinguished at a glance from a Mediterranean or an Ethiopian skull.

Yet Giuffrida-Ruggeri* includes such contrasted types as the Armenian, the Scandinavian, and the Sicilian in one "elementary species," from which he excludes the Predynastic Egyptian, the skeletal remains of which in the majority of cases I defy him to distinguish from the earliest Mediterranean types, either in stature, cranial, facial, or nasal form.

I maintain that though the earliest Mediterranean population (when examined in large series) may *possibly* be distinguishable from the Predynastic Egyptians, the resemblance of these, the one to the other, is so immeasurably closer than that of either to the Blond Nordic or the Alpine Round-headed Europeans that it is more in accordance with the facts to regard the former peoples as being linked together (as the Brown Race) by closer bonds of affinity than those which unite the heterogeneous series of disparate elements called *homo sapiens indo-europæus* by Giuffrida-Ruggeri.

G. ELLIOT SMITH.

Africa, South: Folklore.

Werner.

Abatwa Tradition. By A. Werner.

42

Mr. Beech's note, quoted from Mr. Northcote, of Fort Hall, on the Maithothians (MAN, 1915, 24), suggests a remarkable parallel from South Africa. In Callaway's *Nursery Tales and Traditions of the Zulus*, pp. 352-3, is an account,

* "Distribuzione e Origine dei Gruppi Umani dell'Africa Nord-orientale," *Archivio per l'Antropologia e la Etnologia*, Vol. XLIII, 1913; and "Schéma d'une classification des hominidés actuels," *Compte Rendu de l' XIV^{ème} Session, Congrès Internat. d'Anthrop. et d'Archéol. préhist.* Geneva, 1912.

given by a Zulu, of the Abatwa (Bushmen), to whom tradition ascribed the very same practice mentioned by Mr. Northcote:—

"If a man is on a journey and comes suddenly on an Umutwa, the Umutwa asks, 'Where did you see me?' But at first, through their want of intercourse with the Abatwa, a man spoke the truth and said, 'I saw you in this very place,' [i.e., owing to his small size, the man did not see him till he was quite close]. Therefore the Umutwa was angry, through supposing himself to be despised by the man, and shot him with his bow and he died. Therefore it was seen that they like to be magnified, and hate their littleness. So then when a man met with them, he saluted the one he met with, 'I saw you' [the usual Zulu salutation, *Sakubona*]. The Umutwa said, 'When did you see me?' The man replied, 'I saw you when I was just appearing yonder. You see you mountain; I saw you then, when I was on it.' So the Umutwa rejoiced, saying, 'O, then, I have become great.' Such, then, became the mode of saluting them."

The Maithoachiana would appear to be as sensitive about their small stature as these Abatwa, who, Callaway thinks, are in this passage, not Bushmen, "but apparently pixies or some race much more diminutive than the actual Bushmen." However, the Bushmen (like the Wasanye of East Africa) have a very uncanny reputation as sorcerers among other tribes, and it is quite likely that these and other clearly mythical accounts are really intended to apply to them. The Waboni, in New's time, were credited with exceptional powers of transforming themselves into animals.

I am under the impression—though unable at present to trace any reference to the matter in my notes—that I heard of either the Wasanye or the mythical being known to the Wapokomo as the *Kitunusi*, asking the question, "Where did you see me?" and taking offence if told that it was close at hand. I shall be glad if any present or former resident in East Africa can throw any light on this point.

A. WERNER.

Fiji: Ethnography.

Hocart.

Ethnographical Sketch of Fiji. By A. M. Hocart.

43

The purpose of the present paper is to define and name certain areas in Fiji which may prove convenient in locating customs, and which may make more intelligible subsequent notes on Fijian ethnology. It is not my purpose to advance any theories concerning the composition of the Fijian races.

Waterhouse is the only writer of whom I am aware* who has recorded in print the profound contrast between the dialects of Eastern and Western Viti Levu. In his *King and People of Fiji* he gives a list of words in Mbauan and in a Western dialect, which he concludes to be aboriginal, for no other reason, apparently, than that it differs from the Mbauan. As a matter of fact the Western dialects are quite Melanesian in character, yet so dissimilar from the Eastern dialects as to form a separate language.

The chief points of difference are:—

(1) The vast majority of nouns and verbs, even for common objects, are different or used in a different sense, thus:

English.	East.	West.
ghost.	<i>kalou.</i>	<i>mitu.</i>
house.	<i>vale.</i>	<i>were.</i>
pig.	<i>puaka.</i>	<i>woré.</i>

* I am not sure Fison does not mention it in his article on the 'Sanga' in the *Journ. Roy. Anthr. Inst.* which I have not to hand.

- (2) The Western dialects drop *u* after *m* at the end of a word :
tam(u) = not.

- (3) The Western dialects compound their possessives with *le*, sometimes *la* ; the Eastern use *o*, *no*, or *ne* :

Mbau *nona* ; West : *leya* (his).

- (4) Nouns which in the East take the possessive as a suffix, follow it in the West :

Mb.*na* *linganggu* ; W.*nggu* *lima* (my hand).

There is no gradual transition from Western to Eastern dialects ; the line of demarcation is quite sharp ; it is formed by the great dividing range which runs from Tomaniivi, the highest mountain in Fiji, southward between the Rewa and Singatoka rivers. At the head of the Wainikoroiluva, an affluent of the Navua river, it leaves the range to follow that river to the sea. The Yanggara river prolongs the frontier down to the north coast.

There are two exceptions : the Noimalu and kindred tribes that have migrated from the valley of the Singatoka over into that of the Wainimala, an affluent of the Rewa ; and the Talandrau of Nandrau, who have moved in the opposite direction from the Eastern slopes to the Upper Singatoka.

The islands belong to the opposite mainland, except Kandavu and Mbengga, which belong to the East ; Yanndba is divided between East and West.

The people of Western Viti Levu speak of the eastern part as *Natuidhake*, or that which is above, that is to windward, and are themselves known as *Ra*, or below, that is leeward. As the term Windward is used of the easternmost islands, and Leeward is applied to the Yasawa group, and as both words are conveniently reserved for that purpose, I propose to translate *Natuidhake* and *Ra* literally, and speak of High and Low Fijians.

As might be expected, important differences in custom accompany this difference in language. But many customs having been carried over from one side to the other, can be ascribed to the one or the other by inference only. I will therefore give only such as are still distinctive of High and Low Fijians :—

High.	Low.
Oblong house - - -	Square house.
Canoes - - -	-
Salt making introduced ? -	Salt making.
Bark cloth on the coast by women -	Bark cloth inland by men.
Big sacred chiefs - -	Petty chiefs.
Elaborate social organization -	Simple social organization.
Favourite number : 4 - -	Favourite number : 5.
- - -	Nanga.

The Talandrau people have adopted the square house and the Noimalu the oblong house, but the Talandrau have not been initiated into the Nanga mysteries, nor have the Noimalu imparted them to their neighbours, which is an instance how technology is not always the best clue in unravelling the tangle of races.

The Low Fijian tribes are certainly the more homogeneous in dialect and customs. Every tribe has little peculiarities of speech, but the further removed from one another are still pretty much alike in vocabulary and intonation, and I believe that a white man who had grasped the dialect of one part would have no difficulty in understanding the others.

The only exception is the lower valley of the Singatoka and the coast some

way to the east and west of that river's mouth. The stranger is there mazed by the change of *s* into *h* and *t* into *s* before *e* and *i*, thus:—

hiri for *siri*,
mase for *mate*.

But the language seems strange more on account of these changes and of the apparently more rapid speech than owing to any great differences in the vocabulary. Yet this phonetic difference corresponds to an ethnic one, for the Nanga ends abruptly as we pass into their region. In spite of much contact with Europeans, and of an active banana trade, they still strike one as the lowest tribes in Viti Levu.

Vatulelo belongs, as far as dialect goes, to these tribes, which I shall call the Lower Singatoka tribes.

The rest of the Low Fijians is not so easy to classify. The Yasawas, Mba, Tavua, and the tribes at the source of the Singatoka have not the Nanga, but dialectic peculiarities would divide them differently. Those at the source of the Singatoka may conveniently be termed North-Western Dholo.* The term Western Dholo will include them and the South-Western Dholo tribes, by which I understand the tribes extending from the middle Singatoka to the South Coast; these latter have the Nanga. The Mba-Tavua tribes are distinguished by the use of *sue* for house and *nggo* for pig.

The High Fijians are far more difficult to classify, and it is evident that we are in the presence of a greater mixture and upheaval. There is, as a rule, no hard-and-fast line between one group and another. From the foot of Tomaniivi to the Windward Islands there is a series of gradations; peculiarities of dialect and custom merely allow us to draw convenient lines here and there.

The term, Eastern Dholo, I shall use to include both the North-Eastern and the South-Eastern Dholo tribes.

The tribes of the north-west coast of Viti Levu from the Yanggara river to Namena, extending inland to the Wainimbuka river, are fairly sharply defined by their dropping their *t*'s. This goes with a physical aspect which makes them easy to pick out, yet which does not differ radically from other Eastern hill tribes; they have a deep depression at the root of the nose, a bony face, and strong eyebrows. It is difficult to find anything distinctive in their culture unless it be their houses, which are High Fijian but seem to have been influenced by the Low Fijian style. They are the only High Fijians known to me that make salt, an art which we may suppose they derived from the Low Fijians. They are great pot-makers on the coast. I shall call them North-Eastern Dholo tribes.

The tribes from the foot of Tomaniivi to the coast between Suva and Navua can conveniently be called South-Eastern Dholo tribes. We can use as a basis of classification the use of the verbal termination *e* instead of the coastal *a* (*kaute* for *kautu*) and of *nggwa* and *kwa* for *ngga* and *ka*. There is also a general resemblance in physique and in custom connected with first fruits, and other rites. But it must be remembered that each end of this tract is more closely related to the adjoining tribes outside the area than to the other end.

By Koro Sea peoples I understand the tribes or states that occupy the coast of Viti Levu from Namona to the mouth of the Rewa, the Lomaiviti, Moala, and Windward groups, Kumbalau, Tavuni, and the Natewa peninsula. They are far from homogeneous; at one end we have Verata, whose Dholo origin is marked on their faces, and at the other the Lauans, who are strongly infused with Tongan blood. Nevertheless, there is a certain unity of speech and custom, and they all lay stress

* *Dholo* in Fijian means the uplands or hill country. I use it, however, of areas that are based on the hills but may extend to the coast.

upon the soeular side of life, and have little of those elaborate rites that distinguish the hill tribes. Religiously they have distinct affinities with Polynesians. They also belonged to the same political vortex which was to Fiji as the European concert to Europe.

For certain purposes it is convenient to group all the islands of the Koro Sea, together with Kandavu, as the "islands." The term East Coast will distinguish from them those Koro Sea tribes that live on the mainland of Viti Levu and which have not certain peculiarities of social organisation found in the "islands."

Vanua Levu is most difficult to map out; I cannot think of any two bases of classification that will produce the same lines of cleavage. We shall leave it for the present, after just noticing the *k-p* dropping people, because I believe this peculiarity to be of great ethnographic importance that extends beyond the boundaries of Fiji. They form a cross division with the Koro Sea people, for they include some tribes within and some without that sphere. They claim a few clans in the north of Vanua Mbalavu, and occupy Koro, Taveuni, the Natewa peninsula, Undu Point, Dhikombia, and Madhuata island with the opposite mainland. As their peculiarity is called *ngato*, I shall call them the *Ngato* people.

The other parts of Vanua Levu mostly drop their *t*'s, and subject other consonants, more or less numerous according to the tribe, to certain changes in the direction of hardening. In custom and physique they have little resemblance to the *t*-dropping people of Viti Levu.

So much I hope, will help to locate better Fijian customs and estimate their ethnological significance.

A. M. HOCART.

REVIEWS.

Voyages.

Hamilton.

Voyage of H.M.S. "Pandora," despatched to arrest the Mutineers of the "Bounty" in the South Seas, 1790-91. Being the narrative of Captain Edward Edwards, R.N., the commander, and George Hamilton, the surgeon. Pp. 177, and a map. 6s. net. London: Francis Edwards, 1914. 44

The above work is a reprint of the well-known, but extremely rare, book published at Berwick in 1793. For this reprint we are greatly indebted to Mr. Basil Thomson, who has written a most interesting introduction, reviewing the original work, with much additional information regarding the mutiny of the "Bounty."

"None of the minor incidents in our naval history has inspired so many writers as the mutiny of the 'Bounty.' Histories, biographies, and romances, from Bligh's *Narrative* in 1790 to Mr. Becke's *Mutineers* in 1898, have been founded upon it. The publication of Bligh's account of his sufferings excited the strongest possible sympathy, and the Admiralty lost no time in fitting out an expedition to search for the mutineers and bring them home to punishment. The 'Pandora,' frigate of twenty-four guns, was commissioned—Captain Edward Edwards. Fortunately for us the 'Pandora' carried a certain rollicking, irresponsible person as surgeon, George Hamilton, and his account of this voyage was published in Berwick in 1793, and has now become so rare that Mr. Quaritch lately advertised for it three times without success, and therefore no excuse is needed for reprinting it."

This book, which has up to the present been out of the reach of the ordinary reader, can now be obtained by those who thoroughly enjoy a story "which ranks 'first among the stories of the sea.'" At first condemned by the Puritanic mind of that time as coarse and vulgar, it is now described by Mr. Basil Thomson as a book, "the style of which though flippant is remarkable for a cynical but always good-natured humour."

"It must be admitted," he says, "that the author relates his own and his

"shipmates' adventures ashore with shameless gusto, but he wrote in an age that "loved plain speech."

The work has been excellently published by, and under the personal supervision of, Mr. Francis Edwards. J. EDGE-PARTINGTON.

NOTE.—Sir Everard im Thurn has kindly reminded me that an account of this voyage appears in Delano's *Narrative of Voyages and Travels*, Boston, 1817, p. 111, where the author says, "At Timor I found in the possession of Governor Vanjon a "manuscript history of the cruise of the 'Pandora,' written by Captain Edwards "himself." A reference is made to an article in the *Quarterly Review* for July, 1815. Hugh Murray in *Adventures of British Seamen in the Southern Ocean*, Edinburgh, 1827, devotes a chapter to the voyage of the "Pandora."

Europe: Archæology.

Hall.

Ægean Archæology: an Introduction to the Archæology of Prehistoric Greece. By H. R. Hall, M.A., F.S.A., with Illustrations and Map. 1915. **45**

This is a very useful book. The author has set himself the task of presenting in a succinct form a statement of the known facts as disclosed by the excavations made in recent years in the Eastern Mediterranean. As the title suggests, he restricts his account to what may be rightly included within the term, "Ægean." Troy and Cyprus are only incidentally dealt with, attention is concentrated on Mycenæ, Tiryns, the Ægean Islands, and above all on Crete, the discoveries in which have illuminated all the rest, and made it possible to form some connected and scientific estimate of the Bronze Age in this region. This age, which has come to be identified with the so-called Mycenaean, evidently lasted a much longer time than that term is entitled to cover, and Minoan seems a more appropriate designation for it. Yet, as M. Dussaud has remarked, "the term Mycenaean is consecrated by usage," and it seems very desirable to retain it in a more restricted sense.

After a very short introductory chapter, the second is devoted to an account of the excavations, the lion's share being given to Crete. In a work apparently intended as a popular exposition of the subject, it would not have been disadvantageous if the author had seen his way to devote more space to this important and essential preliminary study. The accounts of these excavations are scattered in so many different publications, and have appeared at such intervals, that the intelligent reader interested in archæology is apt to be somewhat confused, and a clear lead was urgently needed. Mr. Hall has come to the rescue, and his second chapter largely supplies the need; but if he had gone into a little more detail his account would have been still more valuable.

The results of the excavations are presented in seven chapters, dealing respectively with Stone and Metal, Pottery, Towns and Palaces, Temples and Tombs, Painting and Sculpture, The Hieroglyphic System, and Costume, Weapons, &c. Of these, it goes without saying, the most interesting are the chapters treating of Pottery, Painting and Sculpture. The supreme importance of the study of ceramic in Prehistoric Archæology is well illustrated by its great value in reconstructing Pre-Hellenic culture. Naturally the pottery of Crete claims most attention. It is treated at considerable length, its evolution traced, and its relation to the pottery found in the islands, the mainland, and Cyprus discussed. Owing to the limitations of the book the author is unable to work out and illustrate some interesting propositions which, one may venture to think, require ample demonstration, such as that Mycenaean styles exercised a very great influence on the geometric pottery of the Early Iron Age. Mr. Hall apparently accepts the highly probable view of Mr. Forsdyke, that, whilst the Mycenaean style of the mainland derived its source and inspiration from Crete, we see a return wave in a decadent state in the latest Minoan pottery of that island.

The author says little on the very interesting and puzzling question of Mycenaean influence (or rather its absence) in Italy. But he calls attention to the discovery of Sir A. J. Evans in one of the tombs of Isopata of an arrangement of seats for the visit of friends of the deceased to the tomb, an arrangement recalling Etruscan sepulchres. He thinks this is "an important contribution to the evidence which is "gradually accumulating of racial connection between the Minoan and Etruscan." This is a proposition worth elaborating, as anything throwing light on the mysterious problem of the origin of the Etruscans is always welcome. The arguments of Montelius on the connexion between Mycenaean and Etruscan civilisation can hardly be said to carry conviction. Nothing is more surprising than the almost complete absence of evidence of Mycenaean influence in Italy. Apart from some evidence of Mycenaean trading in the extreme south, the only tangible signs of it elsewhere are the four vases found at Torcello. In these, Mr. Hall very justly remarks, "we can hardly find proof even of Aegean commerce, much less of colonisation at the far head of the Adriatic." The absence of Mycenaean influence in this region is all the more notable when we remember that the amber routes terminated at the northern end of the Adriatic.

Not the least useful and interesting chapter is that containing a description of the frescoes discovered at Crete and at Tiryns. Very wisely, the latter are discussed at greater length, and more fully illustrated, for they are much less known to the general reader, or even to the archaeologist. The complete absence in the Aegean area of large sculpture in the round, although relief sculpture reached such a high development, as in the Harvesters, Boxers, and Chieftain vases, and in the round on a small scale, as in the ivory figurine from Knossos, is explained by assuming that these are all copies of metal prototypes. This explanation of stone reliefs and ceramic forms is an easy one, but it is perhaps too readily invoked.

The usefulness of the book is nowhere more apparent than in the chapter devoted to the Hieroglyphic System. Mr. Hall has given an interesting and informing account of the Minoan hieroglyphs and scripts. He is a convert of Sir A. J. Evans, and admits he believes the distinguished excavator of Knossos is right in his opinion that the origin of the Phoenician alphabet, and with it the Greek alphabet and our own, is at least partly to be found in the Minoan script. May his belief be ultimately justified!

Mr. Hall has not managed to confine himself, as he evidently intended, merely to a statement of known facts discovered by the excavations. He occasionally enters the realm of suggestion, theory, or even speculation. His readers will probably not quarrel with him for doing so. Rather the reverse. Many of them will, no doubt, wish he had gone further in this direction. He would have added considerably to the interest and value of his work if he had given a chapter to a summary and examination of the evidence of connexion between Egypt and Crete during the Minoan Age. His knowledge of Egyptology so well qualifies him for the task, that his judgment would have carried much weight. Constant reference to the subject, it is true, occurs in his pages, but what is wanted is a thoroughly critical and balanced examination and judgment of the evidence. In moments of enthusiasm too much is sometimes made of a discovery bearing on the question, whilst the hyper-critic is apt to give less value to facts than they deserve.

The author makes a rather unfortunate, if not misplaced, use of the word "Greek" which occurs in his former books relating to this period. For example, he uses such an expression as, "The Greek of the Bronze Age." Now, the Mycenaeans, or Minoans, or whatever the Bronze Age people of the Aegean may have been, they assuredly were not Greeks in any ordinarily accepted use of the word. They inhabited a land afterwards called Greece, it is true, but this does not

warrant calling them Greek any more than the neolithic builders of the alignments at Carnae, French, or the palæolithic hunters who decorated the walls of the Cantabrian caves, Castilians or Spaniards.

At the end of the book is a map of the Eastern Mediterranean with enlarged insets of Crete and central Greece. This map is to be commended for what it does not do, and thus avoids a defect so often present in maps illustrating special subjects. The hosts of names having no distinct bearing on the subject of the book are omitted. Only those of importance in relation to Ægean archaeology are inserted. The reader can thus find at a glance the exact position of any place mentioned in the text.

The book is fully and admirably illustrated. There are more than 150 line illustrations in the text, very clear and good. There are also thirty-three plates. These are inserted photographs. They include a number of photographic views, especially in Crete. These are useful and interesting, though on rather a small scale. Whilst some of the photographs of stone, pottery, and bronze are excellent, others are not so clear as could be wished. When much detail has to be shown photography is very uncertain. Good line work is preferable. A useful bibliography is added at the close of the book which will be read with pleasure by everyone interested in the most remarkable and fascinating civilisation of the Bronze Age—the Minoan.

E. A. PARKYN.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

46

(Donor indicated in parentheses.)

The History of Melanesian Society. By W. H. R. Rivers. 2 Vols., illustrated, 9 $\frac{3}{4}$ × 6 $\frac{1}{2}$. 412 + 616 pp. Cambridge University Press, 36s. net. (Publisher.)

Comparative Studies, a contribution to the History of Cochen. By K. Rama Varma Raja. 7 × 5. 54 pp. Mangalodayam Co., Trichur. 4d. (Author.)

A Hausa Phrase Book, with medical and scientific Vocabularies. By Allan C. Parsons. 7 × 4 $\frac{1}{4}$. 172 pp. Milford. 7s. 6d. net. (Publisher.)

Aboriginal Siberia, a study in Social Anthropology. By M. A. Czaplicka, preface by R. R. Marett. 9 × 6, xiv + 374 pp. 16 plates and 2 maps. Clarendon Press. 14s. net. (Publisher.)

The Book of Talismans, Amulets, and Zodiacal Signs. By William, Thomas, and Kate Pavitt. Illustrated. 9 × 5 $\frac{1}{2}$. 312 pp. W. Rider. 7s. 6d. net. (Publisher.)

Antiquities of Indian Tibet. Part I. By A. H. Francke. 9 × 12, 133 + iv pp. 45 plates and 4 text illustrations and map. Calcutta. 18s. (Superintendent Government Printing, India.)

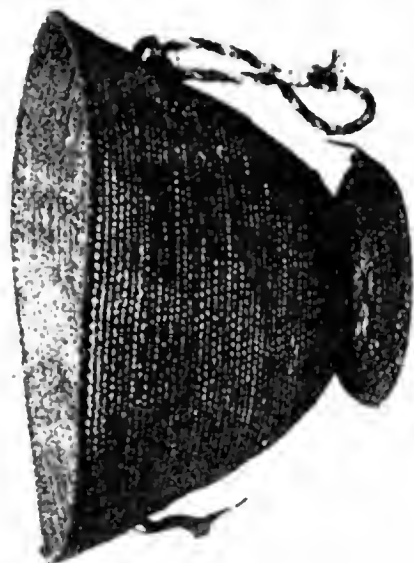
The Rock Tombs of Meir. Part I., "The Tomb Chapel of Ukh-Hotp's son Senbi." By A. M. Blackman. 12 $\frac{1}{4}$ × 9 $\frac{3}{4}$. 41 pp. and 32 plates and frontispiece. Archaeological Survey of Egypt. 25s. (Egypt Exploration Fund.)

Ancient Hunters, their Modern Representatives. By W. J. Sollas. Second edition. 8 $\frac{3}{4}$ × 5 $\frac{1}{2}$. xii + 591 pp. 314 figs. in text, and frontispiece. Macmillan. 15s. net. (Publisher.)

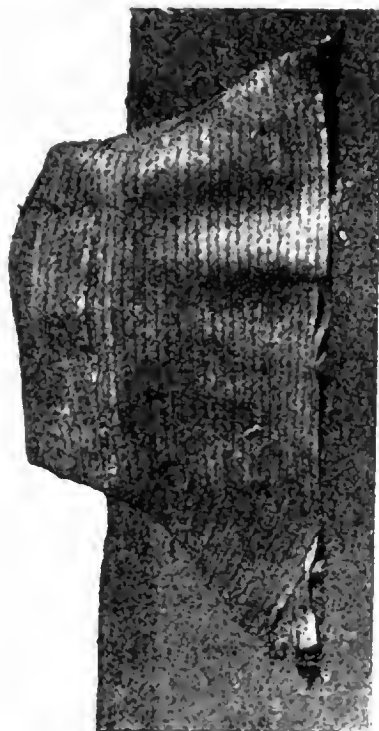
List of Works relating to the Aborigines of Australia and Tasmania. Compiled by G. F. Black. 10 $\frac{1}{2}$ × 7 $\frac{1}{2}$. 56 pp. New York Public Library. (Author.)

English Folk Song and Dance. By Frank Kidson and Mary Neal. 8 × 5. 178 pp. 6 illustrations. Cambridge University Press. 3s. net. (Publisher.)

The Family Chain, Marriage, and Relationships of Native Australian tribes. By John Hopkins, F.R.C.S. 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$. 31 pp. Watts and Co. (Author.)



BISHARIN MILK VESSEL (*kahn*). HEIGHT 14.5 CM.



BISHARIN TENT: BACK VIEW.



BISHARIN TENT: SIDE VIEW.



BISHARIN TENT: FRONT VIEW.

BISHARIN TENTS.

ORIGINAL ARTICLES.

Egypt: Ethnography.

With Plate G.

Seligman.

Note on Bisharin. By Professor Seligman, M.D.

47

The following information was obtained from Bisharin in the neighbourhood of Aswan, my best informant being Mohamed Mahmud Bey Khalifa of Daraw, and I am greatly indebted to Hunter Pasha, of the Coast Guard Service, and Mr.

J. H. Davidson, the District Inspector, for putting me in touch with him. The object of the short investigation recorded in these notes was to determine whether the customs of the Bisharin closely resembled those of the Hadendoa, with which I am to some extent familiar.

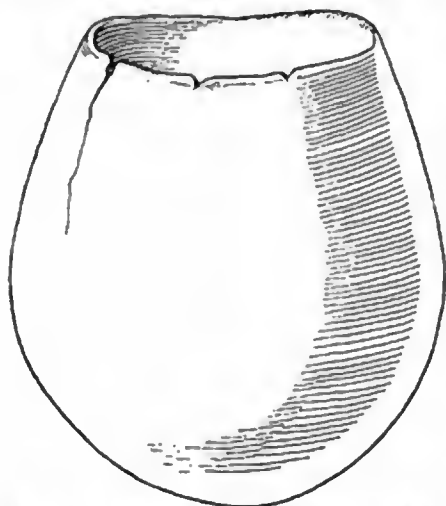


FIG. 1.—STEATITE COOKING-POT MADE BY BISHARIN AT JEBEL JERRIF. HEIGHT 12½ CM.

The Bisharin are divided into a number of tribes, using this word as the equivalent of the Arabic *qabile*, and these into a number of divisions (B. *bēdānā*). Each *bēdānā* has its own territory, but so long as grass is plentiful it does not limit itself to this, every Bisharin having the right to graze his animals where he will. Towards the end of the dry season, when grass may be scarce, the herdsmen will feed their flocks on the leaves and branches of trees, which they pull down by means of a stick (*maharakī*), two or three metres long, with a terminal crook. As far as this leaf folder is concerned each *bēdānā*

should restrict itself to its own territory. Water is obtained from wells, and there are pools in the mountains; I did not hear of any trouble over water rights, but it must be remembered that my informants were men who spent the greater part of their lives in the neighbourhood of the Nile valley. A little dura seems to be grown in certain localities, but none in the mountains; in spite of this enough is traded for grain to enter into the general diet.

Marriage with the daughter of the father's brother (*bint 'amm*) is the best, and a man would consider that he had prior right to the hand of his *bint 'amm*. A man may not speak to, or come in contact with, his mother-in-law, though his first child should, if possible, be born in her house. After two or three children have been born he gives her a present, and may then speak to her. A man may speak to his father-in-law, but will never eat with him, *i.e.*, out of the same dish at the same time. No special attention is paid to the afterbirth, which may be buried anywhere.

No pottery vessels are made except by a few degenerate Bisharin who have settled by the river; milk is never put into one of these or into a metal vessel.

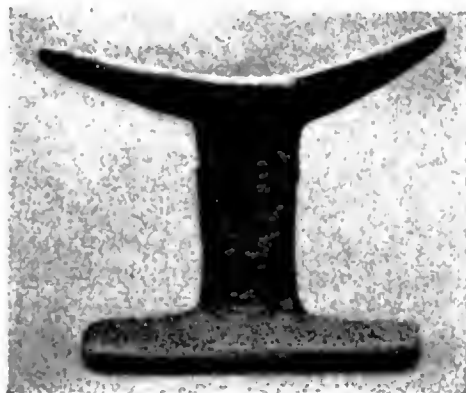


FIG. 2.—BISHARIN HEAD REST.



FIG. 4.—BISHARIN SPEAR.
LENGTH OF
IRON ABOUT
42 CM., TOTAL
LENGTH ABOUT
183 CM.

The correct vessel to receive milk is one of basket-work called *kahal*. Goat's milk may be boiled in the stone vessels to be described immediately, but camel's milk should not be boiled; if necessary it may be warmed by dropping hot stones into it. *Semn* (butter) is made in an ordinary leather water vessel.

Women do not milk either goats or camels, though they may drink milk even during the catamenial period. No one drinks milk he has himself drawn until someone else has partaken of it. There may be some exaggeration in my informant's statement that a man would rather die than do this, but clearly the act is regarded as detestable. No difficulty is made about drinking milk and eating meat together. Stone (*steatito*) vessels are made by the Bisharin; these, which were, I believe, first noted by Professor Naville, have been figured in MAN (XII, 65) by Professor Whittemore. They are made in certain villages on a range of hills called Jebel Jerrif or Jebel Jerf (I have heard it pronounced both ways), about two days' journey inland from Mersa Shab, on the Red Sea coast. This range is said to be the only place in which soapstone is found. The pots made there are exported all over the Bisharin country, but they are not used by the Abableh. The vessel shown in Fig. 1 differs in form from any of those illustrated by Professor Whittemore, and is of special interest, because, although it is the only one of its form that I saw, its shape is identical with that of the clay vessels made by the Hadendon.

The photographs reproduced in Plate G. show the appearance and character of the Bisharin tents. Like those of the Hadendon, they are built of mats made by sewing together many long narrow strips of plaited straw, but they are smaller and more roughly put together. Among the most interesting of the implements of daily life are the wooden head rests (*meṭēr ās*, the terminal *s* is almost hissed), which resemble the old Egyptian pattern; throwing sticks (*šakuba*); and the stone pots mentioned above. The basketry vessel shown in Fig. 3 is called *kabota* and seems to be derived from the Arabs; in any case, this is the word used for a somewhat similar vessel among the nomad Arabs of Kordofan. Shields are obtained from the Hadendon, as I suspect are most of the knives with an almost semi-circular terminal curve called *khanger*, which they regard as their true weapon, in opposition to the *šotal*, a knife of different pattern much made at Suakin and proper to the Beni Amer. A certain amount of iron-working is done by the Bisharin themselves;



FIG. 3.—BISHARIN *kabota*, HEIGHT
ABOUT 14 CM.

especially do they make short, light spears of the form shown in Fig. 4, and certain others called *sargot*, in which, I believe, the steel does not expand into a blade, but is more or less quadrangular in section, tapering to a point.

Scarification of the face (the *tasrit* of Meeen) is not an orthodox Bisharin custom; nevertheless, some Bisharin have face scars. Camels are branded on the tenth day of Moharrem (*ašura*), the whole month being said to be associated with feasting and jollification.

I have no note of the ceremonies which take place at death, but animals are killed and there is more or less feasting for seven days. The last mourning ceremony, called *hablib* (perhaps this is the name of the terminal feast), is held about a year after the death; as much noise as possible is made, the women wail, and though no drums are used, it is said that gourds are beaten with leather thongs. The simple form of harp called by the Arabs *rehaba* (B. *bāsānkōh*) is not used, it is reserved for weddings and, I suppose, other joyous occasions. C. G. SELIGMAN.

Japan: Folklore.

Hildburgh.

Some Japanese Household Charms against Insects and Other Vermin.* By W. L. Hildburgh. 48

For the purpose of keeping insects from entering a house there are, in addition to the ordinary paper religious amulets, such as are sold (together with similar amulets having various other intentions) at many Japanese temples, numerous written charms, which may be prepared by any persons requiring them, to be pasted up at points along the routes (such as the posts supporting the house) by which the insects may pass.

Several written charms of this kind are associated with Shaku's Birthday, celebrated on "the 8th day of the 4th moon," a date now fixed as April 8th. One such charm (recorded by me at Yokohama) consists of a verse which, I was told, while speaking of priests, has been so misread as popularly to be considered as referring to insects; it should be prepared on April 8th, before 10 a.m., and should have the ideograph for insect (*mushi*) which occurs in it inverted with respect to the other ideographs.† In that case no mention was made to me of any special liquid to be employed for the writing of the charm, but in other cases the ink to be used is particularized as one prepared with the liquid which has been poured over the images of the infant Buddha which are set up on the day in question. I think, therefore, that the charm given me possibly lacks an important element (owing either to a careless omission on the part of my informant or to the processes of degradation to which charms are naturally exposed by the progress of modern education).

Examples of the use of this special liquid are: "An incantation against noxious insects, written with the infusion of India ink in liquorice water on the eighth day of the fourth moon, Buddha's birthday, will prevent the entrance of the insects at every doorway or window where it is posted"‡; and "over the lintel is pasted an amulet written with ink moistened with the liquid of lustration (*amacha*)." "The formula inscribed on this paper is curiously simple: 'The 4th [this should be "8th"] of the fourth month is an auspicious day for 'killing *kamisage-mushi*'. (larvæ of the meat fly)."'§

* For notes on some Japanese magical methods of protecting crops from insects and injurious animals, see pp. 34-37 inc. of my "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Society* (London), Vol. XII.

† The inverting of a thing occurs often in Japanese charms, and an hour early in the day is not infrequently specified for the preparation or the carrying out of charms.

‡ E. W. Clement, *A Handbook of Modern Japan*, p. 74.

§ F. Brinkley, *Japan and China*, Vol. VI, pp. 64 and 234. I think that there may possibly be one of the frequent plays on words concealed in the Japanese original of this formula, because *kam* has, among other meanings, that of "a god, a deity."

That the liquid of lustration is an important element of these charms is further shown by the statements that "it is placed near to the pillars of the house to keep ants and other insects from entering,"* and that on Shaka's birthday one should put some *samisen-kusa* (shepherd's purse) into *ama-cha*, for such grass, after removal from the liquid, will keep insects from entering any lamp or lantern to which it is attached.† Probably the same idea is referred to in, "If, on the 8th day of the 4th month, a certain grass known as *pen pen gusa* [*pempengusa* = shepherd's purse] be gathered and hung within the paper lanterns, it is said to protect the possessor from insects."‡

The ceremony of lustration referred to commemorates the tradition that when Shaka was born "a dragon appeared and poured water over the babe,"§ or that "according to the Indian legends [told by the Japanese priests], when the new-born Buddha was receiving his first bath, the *Tenjin* (*dévas*) caused a spring to well up in the *keidei*, or garden enclosure of the palace, and that the water thereof contained a sweet-smelling incense having eight virtues. This divinely beneficent act is called *Zuiki*."¶ A small image of the Infant Buddha is set up in a shrine in a temple's grounds (or, sometimes, in the homes of believers), and *ama-cha* (an infusion of the *hydrangea thunbergii*) or *kōsui* (water perfumed with incense) is poured over it by means of a small ladle. The liquid which has been used for the washing is sold at the temples, and is carried home in small bamboo tubes, to be utilised in such ways as have been described, as well as for various curative purposes.¶

I have not learned the reason for the employment of the liquid of lustration as a substance peculiarly inimical to insects, but I suspect that it is connected, at least in some measure, with the identification of various insects with certain reincarnations of the souls of evil persons which are undergoing punishment.** Perhaps it is (or was) believed that a liquid which had been in such intimate contact, and that in a beneficent cause, with the Buddha, would by its nature be repugnant to such evil creatures as noxious insects; perhaps it was thought that it offered a means of release (for re-birth, through the death of their material embodiments) to the imprisoned souls; perhaps (by an idea-association of a kind not uncommon in Japan and China) it was considered that a substance or article (including in this category those things such as we have seen mentioned without being specifically concerned in the lustration) associated in some way with the birth of the Buddha would aid towards a happier re-birth of the unfortunate souls.

Of other, less plausible, theories, which for lack of the requisite materials I am unable to test, one will suffice. We shall see (*infra*) that the 5th day of the 5th month seems to be considered an especially propitious day for charms in which

* B. H. Chamberlain, *Things Japanese*, 1898, pp. 148, 149.

† *New Majinai, Incantations, and Means*, published (in Japanese) at Kyōto about 1843. p. 17.

‡ C. Pfoules, *Fu-so Mimi Bukuro, A Budget of Japanese Notes*, Yokohama, 1875, p. 17; also Brinkley, *loc. cit.*

§ Brinkley, *op. cit.*, Vol. VI, p. 63.

¶ *The Chrysanthemum* (Magazine), Yokohama, 1881, Vol. I, p. 123.

¶ *Fu-so Mimi Bukuro*, pp. 125, 126; *The Chrysanthemum*, *loc. cit.*; *Japan and China*, *loc. cit.*; Jukichi Inouye's *Home Life in Tokyo*, Tōkyō, 1910, pp. 294, 295; L. Hearn's *Glimpses of Unfamiliar Japan*, 1894, p. 37. According to J. Doolittle (*Social Life of the Chinese*, New York, 1867, Vol. II, pp. 53, 55), in Fuh-kien Province, in China, on the 8th day of the 4th moon the festival of "Buddha washing vegetables" is celebrated, one of the features of which is the pouring of water, from a spoon, over a small seated figure of Buddha, in the temples.

** The *gaki* (the Sanskrit *preta*), or hungry spirits. For much on the relations which, in Japan, are believed to exist between the *gaki* and insects, see L. Hearn's *Kottō* (New York and London, 1902), pp. 181 *seq.* The following quotation, from that source (p. 181), is especially worth noting here: "The remains of bad demons can be found in the form of worms and beetles and 'ants and snakes and scorpions and centipedes.'—*The Questions of King Milinda*."

insects are concerned. Now, taking a lunar month as a period of 29 days, we find an interval of 25 clear days separating the 8th day of the 4th month from the 5th day of the 5th month, an interval which, as embodying the square of the [Chinese] exorcising number "5," may, I think, possibly have led to the selection of a day for waging war on insects, which day, happening to fall on or about Shaka's Birthday, has since been fixed for that date. I have not noted in China the magical employment of the square of 5, but I can readily conceive of such an employment, because 9, as the square of the exorcising number 3, occurs frequently.

A modern written charm quoted by Mr. Aston* is a notice, to be put up at a place where ants enter a house, "'Admittance, one cash each person.'" On this he comments, "The economical ant goes no further." Another amusing written charm is given in the Japanese book *New Majinai*, &c. (p. 10), against winged ants (*ha-ari*): "Winged ants are insects living in trees upon the mountains; it is a mistake for them to come out to town."

A protection, of a different character, against ants is the placing of small stones about the localities to be preserved from their presence.†

New Majinai, &c., contains numerous written charms (several of them seemingly taken, at some period, from Chinese books of recipes) against insects of various kinds. To keep insects in general away, we are recommended (p. 9) to place above the doorway a paper bearing the ideographs for a couple of words (? "*Gi ho*;" their signification was not understood by my informant), written at noon on the 5th day of the 5th month;‡ or to paste on the ceiling of a room a paper bearing, at three points, the ideograph for "white." Against the entrance of horse-flies we are told (p. 52) to paste outside of the window a paper bearing a couple of ideographs (translated to me as "wind smoke"). On p. 41 we may find a charm to be written on paper and pasted beneath the sleeping-place, to keep fleas away at night. Against mosquitoes we are advised (p. 30) to recite a certain formula, and then to light a piece of *tōsumi* (a vegetable substance used as a lamp-wick). To keep insects out of the oil of lamps we should paste on the lamp papers bearing any one of three certain (seemingly meaningless) sentences (pp. 51 and 17).

Against centipedes we are told (p. 39) to paste, inverted, on a pillar of the house a piece of paper on which the ideograph for "ten" (*cha*) has been written with sand (dropping, through an opening in the closed fist, on to a paste-covered surface) on the 5th day of the 5th month; or to paste up a paper on which the ideograph for "dragon" (*ryō*) has been written with ink moistened with water taken from a northward-flowing stream.

* W. G. Aston, translation of *The Nihongi*, p. 60, in footnote. T. A. Purcell, in *A Suburb of Edo*, London, 1889, pp. 171, 172, describes a similar formula in which the sum named is 16 cash.

† H. ten Kate, "Aus dem japanischen Volksglauben," in *Globus*, XC, p. 112.

‡ On account of the lunar division of the year in China the real date of the summer solstice varies; it is therefore regularly celebrated on the 5th day of the 5th month. "Now as disease and mortality increase during that acme of heat, the theoretical midsummer day is particularly devoted to exorcism."—J. J. M. de Groot, *The Religious System of China*, Vol. VI, Book II, p. 1078. In Vol. V, Book II, p. 851, of the same work, an ancient method of sorcery is described: "The Tung people (?) breed poison in the following way: on the fifth day of the fifth moon (the theoretical apogee of summer heat) they collect all sorts of reptiles and insects, none bigger than snakes or smaller than lice, and place them in a pot, to devour each other; and the last that remains they keep, and let it loose against men to kill them." The hour of noon, recommended for the preparation of the Japanese written charm described above, owes its selection, of course, to its being the hour at which the exorcising qualities of midsummer day reach their maximum. In connection with the above note, the following, referring to Japan, quoted in E. W. Clement's "Japanese Calendars" (*Trans. Asiatic Soc. of Japan*, Vol. XXX), as taken from a booklet by Mr. Hachibama, is of interest: "On the 5th day of the 5th month, if one eats fruit, he will fall sick, and if, in drying duckweed, it smokes, it will drive away mosquitoes; moreover, as the 5th, 6th, and 7th days of that month are days of 'nine poisons,'"

There is in use at Yokohama a long printed paper amulet,* issued by a temple at some little distance from there, bearing the representations of four constellations (one of 7 stars, one of 3 stars, and two of 2 stars each) and a number of archaic-looking ideographs, which is believed to keep rats and mice away from the houses where it is pasted up. In *New Majinai*, &c. (p. 37) there is given a written charm having the same intention. Mr. Aston quotes† a recipe, for driving rats away, recommending the burning of a dough composed of powdered roasted crab and the blood of a black dog.

The power of keeping rats away "is ascribed to a so-called *Nitta no neko* . . . " a picture of a cat painted by Nitta. Where this picture is hanging no rats appear, "and it is therefore highly regarded by breeders of silk-worms." Similarly, the carvings of cats by the famous sculptor, Hidari Jingoro (early 17th century), are believed to drive away rats. A golden image of a cat was used by a certain priest, while bringing precious Buddhist books from China, to protect the books from injury by rats.‡

To keep snails and slugs out of a kitchen, one should paste up a paper upon which there has been written, on the 5th day of the 5th month, the ideograph for "smooth" or "slippery."§

To keep moles away from one's garden, a certain written charm|| may be used. An old calendar (an object regarded in China as a useful means of exorcising various evil influences), if buried near a weasel's hole, will drive the animal away.¶

Against venomous snakes, *New Majinai*, &c. (pp. 43, 45) gives several charms. In order that *kuchinawa* shall not enter a house a paper, bearing the ideographs for (?) "*Gi ho*" (cf. *supra*), written at the hour of the Horse on the 5th day of the 5th month, should be pasted, inverted, on a pillar of the house. A roof-tilo upon which the same mystic words are inscribed, placed on the ground, will keep *kuchinawa* out of the garden. A person passing through a forest may protect himself from attack by *kuchinawa* by repeating occasionally those words.

To keep snakes out of the house, the Chinese characters for "White Horse" should be written upon small wooden tablets, and one of these should be hung, inverted, at each corner of a room; snakes will not pass them.** To keep snakes out of the garden *sanshō* (*Zanthoxylum piperitum*), the aromatic leaves of which serve as a spice, should be planted.††

Should one wish to grasp a snake, one should first pull one's own ear with the left hand.‡‡ I have been told that there are charms issued by a certain temple which, when shown to snakes, will make them go away, and that persons fearing snakes carry these amulets as a protection.§§ "In the *Kojiki* we are told of a scarf which, "when waved thrice, quieted snakes. Another kind gave protection against wasps "and centipedes."¶¶

W. L. HILDBURGH.

* This is illustrated on Plate I of "Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII.

† In "Japanese Magic," in *Folk-Lore*, June, 1912, Vol. XXIII, p. 196.

‡ M. W. de Visser, "The Dog and the Cat in Japanese Superstition," in *Trans. Asiatic Soc. of Japan*, Vol. XXXVII, p. 78.

§ *New Majinai*, &c., p. 38.

|| *Ibid.*, p. 41.

¶ Brinkley, *op. cit.*, Vol. V, p. 243.

** Aston, "Japanese Magic," p. 194. *New Majinai*, &c. (p. 11) recommends the burial of a horse's hoof at each corner of a field, as a protection against worms (objects not always clearly distinguished from snakes) injuring the crops. N. B. Dennys, in *The Folk-Lore of China*, Hongkong, 1876, p. 48, says that a horse's hoof, hung up in a house, is believed to have preservative virtues similar to those of a horse-shoe in European countries.

†† ten Kate, *op. cit.*, p. 113.

‡‡ Brinkley, *op. cit.*, Vol. V, p. 243.

§§ *New Majinai*, &c., p. 45, gives a written charm to be carried, to avoid *mamushi* in the fields, and a verbal charm to drive them off.

¶¶ Aston, *Shinto*, p. 334.

Physical Anthropology.

Tremearne.

A New Head-Measurer. By Major A. J. N. Tremearne, M.A., LL.M., M.Sc. **49**

The two photographs show an instrument for measuring the living head, designed for the use of anthropologists who desire to record the measurements in three dimensions without any subsequent intricate calculation. I thought that something of the kind was required when last in Nigeria six years ago (for I found that the natives were not afraid of an anthropometer so long as it was kept in one position), but it was not until 1913 that I took any steps in the matter, when, in order to make certain that I was really breaking new ground, I took out a provisional patent.

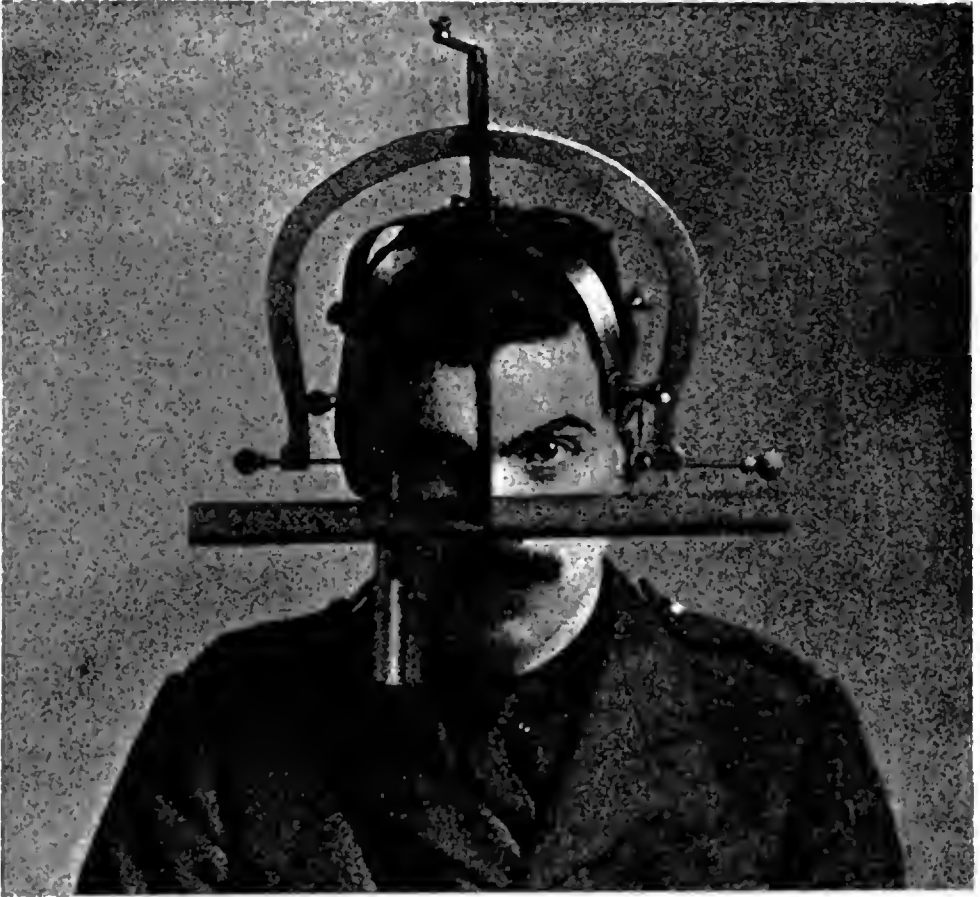


FIG. 1.

Owing to my absence in North Africa and Australia last year, I was not able to work at it further, and, as I am now on active service, I shall not have a chance for a long time, so I send a description of the instrument in its present state, in case some other anthropologist thinks it worthy of consideration and cares to improve upon it. It may be seen at the Museum of the Royal College of Surgeons, for the President of the Royal Anthropological Institute has kindly consented to keep it for me and to show it to anyone interested. It ought to be of considerable use to sculptors. The model in the photographs is of wood but the finished instrument would be of aluminium, and the movable parts would be worked by ratchet and pinion so as to ensure greater steadiness and accuracy.

The original idea was explained to Dr. A. Keith, F.R.S., who very kindly took a great interest in it, and advised me to have a model made. When this had been done, I went to Professor Karl Pearson, and he recommended the addition of an ear adjustment resembling that of his own instrument. This is most useful, for by fitting it first of all (and regulating the height of the long horizontal wooden bar—which must rest upon the head—by means of the long screw at the top) a recognised plane is obtained. The next step is to fasten the instrument firmly to the head by means of the four side screws and the neck rest. After this has been done, the position of the nasion is noted (as in photograph No. 1) and any other measurements may then be made, *e.g.* (as in No. 2), that of the eye cavity. Two separate sheets of paper ruled in square millimetres are recommended for convenience, as the exact points (both in profile and full face) can then be registered at once. If these are not available, however, the measurements



FIG. 2.

may be noted and kept for future use. When plotting out eventually, the long horizontal bar and the back arm will be found useful, for they can be made to lie flat on the paper.

A. J. N. TREMEARNE.

India:

Shah Daula's "Rats." By J. M. Longworth Dames.

Dames.

From time to time in various publications information has appeared regarding the imbecile creatures who gather round the shrine of Shāh Daula at Gujrat in the Panjāb, and there has been a difference of opinion regarding their curiously elongated heads, as to whether the malformation is congenital or whether it has been deliberately produced by pressure. I have myself seen some of these so-called *Chūhās* or "rats," who derive their popular name from the resemblance of their heads to those of rats. They are harmless, good-natured creatures with only the primitive instincts, and absolutely undeveloped minds. I do not doubt myself that the shape

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of the head is the result of pressure, and is caused by the mother, that she may be able to devote her child to the saint, through whose influences her barrenness has been removed. An interesting account of the extent to which head-shaping is practised among the Brahmis will be found in Mr. Bray's *Life History of a Brahmi*, and in his census report of Baluchistan, and there can be little doubt that it is more prevalent than has been generally supposed throughout Northern India.

Mrs. F. A. Steele's book, *From the Five Rivers*, contains a pathetic tale, "Shah Shujah's Mouse," under which name one of Shah Daula's rats is introduced. The description there given by a practised observer is truthful and vivid.

I append a list of all the references to the subject I have been able to find for the benefit of those who may wish to study the subject further:—

1. A paper by J. Wilson Johnston, M.D., in the *Indian Medical Gazette*, May 1866, reprinted in *Panjab Notes and Queries*, III (1886), section 118.
2. An account of Shah Daula's *Chūhās*, abstracted from the vernacular settlement report of Gujrāt by Mirza Azam Beg, and communicated by the Panjab Government. Printed in the *Indian Antiquary*, June 1879, page 176.
3. A note by Mr. R. Cust on the same page of the *Indian Antiquary* as (2).
4. *Journ. Roy. Asiatic Society*, 1896 :
 - (a) A note by Mr. R. Cust, page 574.
 - (b) An historical account, by Muhammad Latif Khan, page 574.
 - (c) A note by Professor Rouse, page 793.
5. *Panjab Notes and Queries*: Vol. II, section 172. Vol. III, section 117, 118. (A reference to P. N. and Q., Vol. IV, 2, cannot be traced. It is alluded to by Mr. Crooke.)
6. Crooke—*Popular Religions of North-West India*: I, 220. II, 242.
7. MacLagan—*Panjab Census Report*, 1891, page 198.

M. LONGWORTH DAMES.

REVIEWS.

Melanesia: Sociology.

Rivers.

The History of Melanesian Society. By W. H. R. Rivers. Two Vols. 51 Cambridge University Press. 36s. net.

In the present work the author has set himself a double task. In the first volume he presents the new facts he has brought from Hawaii, Western Polynesia, and Eastern Melanesia; in the second he interprets those facts with the assistance of previous work.

In the rapid, thorough, and reliable collection of facts, their unbiassed, objective exposition, Dr. Rivers has done such wonders already that we can hardly see room for improvement. Yet in some ways the result is surprising even to those who know *The Todas*. It is not, indeed, an extensive and minute study like that work; it is a collection of *obiter* fragments, and was not intended to be more. But that so many valuable fragments, and some so considerable, should have been picked up in so short a time is a striking justification of his methods, and a great encouragement to future research. The idea still persists that no trustworthy material can be collected in a few hours, and that it requires a long sojourn among savages before we can understand them. This idea being based on no proof, will persist in spite of all proof. The open-minded, however, will be ready to appreciate the following facts. I had the opportunity of going over some of Dr. Rivers' work in Fiji, with three years' experience of the islands and the language behind me, instead of as many days, and I am bound to admit that length of time does not add materially to accuracy, but only to breadth and mastery. I have examined his material with a

captious eye, but beyond a few mis-spellings, perfectly excusable under the circumstances, I can find nothing to correct in the bare facts.*

The book opens with an account of the Banks Islands, which runs through six chapters. The author was fortunate in finding a first-rate informant and the valuable co-operation of Rev. W. J. Durrad. The result is material of the highest value and most clearly set forth. The customs of the club-house and the secret societies are dealt with in detail. We not only learn their nature and organisation, but can see how they work (Chapter V), and this is not unimportant, as it is a safeguard against false inferences. Those who always insist that we should get at the life within, and not be content with the dry bones of custom, will read, or ought to read, with profit "The Duties and Privileges of Relatives," especially the illustrations on pages 40, 44, and 45. These little sketches tell more about the life and soul of customs than reams of philosophical discourses. It shows that the concrete method is not only the most accurate, but also the most life-like; it does not only give us the customs but the use made of them. The treatment of land (pages 55 ff.) is another good instance of the concrete method; it is not only more interesting than an abstract statement, but the material could not have been collected otherwise within the time. The sixth chapter deals with birth, money, and other matters. The relations with plants and animals are already well known by an article on Totemism in Polynesia.†

From the rest of the New Hebrides, Santa Cruz, and the Eastern Solomons we have chiefly kinship systems. It is to be feared that few will trouble to follow them out in detail; those who have not the patience had better leave Melanesia alone. The Pentecost system is perhaps the most difficult, but the logic of it all is cogently set forth. There must be a misprint either on page 239 or in Vol. II, 178; one gives *a'ai*, the other *ai'a*; the latter alone agrees with the statement "the consonant being represented by a break." The description of the Fijian "collective terms" is somewhat misleading (page 268); it might suggest that a man applies these terms to a group of relatives in a lump. They are better described in Vol. II, page 198 (the index does not give the reference).

The account of Tikopia is very full. It is a striking vindication both of the method and of native truthfulness. It is based on the single testimony of a man who was not a native of the island. That testimony has, however, stood the test of verification at the hands of Mr. Durrad. Comparison with other Polynesian islands adds probability to it. We must note in passing certain sins against grammar; *pailo ariki* is translated "house-chief." It should be "household of chiefs" (p. 340). The general meaning of the prayer on page 322 is rendered right enough, but some violence is done to individual words.

Most of the plates illustrate the Banks and Tikopia. They are excellent. In fact the whole of the get-up is a credit to the Cambridge University Press.

The second volume will give rise to a certain amount of controversy. The opening discussion is indeed unexceptionable. It discusses kinship systems in more detail than was possible in the earlier "Kinship and Social Organisation." The logic of these systems is well brought out. This gives them an importance not yet

* On page 267 there is just one rather curious misunderstanding. *Koya nagonia* is given as a term for a sister's son. Change "i" into "e" and divide differently, and it makes good Fijian: *ko yā na nagoné ya*. The informant must have answered, "that is the young one," meaning that when it is desired to distinguish the nephew from the uncle they describe him as "the young one." Such an error does not affect the results in the least. An error to be serious must affect a vital point rich in consequences; but contradictions and confusions will soon arise in tracing out these consequences and betray the original error, so that a careful worker is never in any real danger. Errors are only possible in points that are not followed up.

† *Journ. Roy. Anthr. Inst.* xxxix, 1909, page 156.

sufficiently recognised, for they are capable of an exact treatment not yet attained in any other branch except philology. Such is the strength of our preconceptions as to what is possible and what not, that many will refuse to believe in the marriage of persons two generations apart; yet the evidence is conclusive.

The author, unfortunately, does not stick to this clear and clean cut type of argument, but on page 59 enters a line in which we cannot follow him. He supposes a dominance of elders in Melanesia "so great that the elders were able to monopolise" all the young women of the community." This is the starting point for a series of suppositions which contrast with the previous rigour. First let us examine the methodological assumptions which lie at the bottom of this scheme. The author claims that "our knowledge of the social psychology of peoples of rude culture is, " however, already large enough to make it possible to suggest differences" in modes of thought between them and us (page 7). As a matter of fact, psychology has hardly begun to distinguish between the processes of thought, which are racial, and the material, which depends entirely upon circumstances. Thus it has always been assumed that the South Sea Islander's preference for red is due to some psychological trait. The author himself makes a most valuable suggestion that "it " is far more likely that it has a religious or magical significance" (page 390), in other words, that it is purely traditional, historical; in so doing he opens up a most fruitful line of inquiry. The author gives us nowhere a psychological sketch of each race, so that we might know on what grounds he assigns them certain "modes" of thought rather than others. It is all the more necessary as he is dealing with races probably as different from one another as we are from them. By "modes of thought" he presumably means ideas, the objects of thought; what they think, not the processes of thought. But how can you tell what a people thinks about until you know who they are, what their traditions and environment is? And these are precisely the things we have set out to seek. To take an example of this method, the author assumes, in order to explain the sister's son's right, that "in " every community in which the rights of the father are gradually growing in " strength and importance there must be occasions of conflict between the mother's " brother and the father." This is not obvious: after observing South Sea Islanders one might say that it is the last thing likely to happen. I approached the subject in Roviana with the same preconceptions; I asked what would happen if a boy's father and his mother's brother gave him different orders. I was told the boy would execute one and then the other. On inquiry it appeared that the idea of a conflict had never entered into their heads at all. I have since come to understand the absurdity of my question.

The author ascribes taboo to an individualistic people, on the ground that it is inconsistent with communism (Chapter XXXII). Communism is rather a vague institution from which to argue; we can infer nothing until we know its exact nature, which is what we are seeking to define. Then protection of property need not be part of taboo in its original form; as a matter of fact, the original idea of taboo seems to be consecration to spirits, and then the author's whole argument falls to the ground.

The same objections apply to the author's views on money.

In the end he is lured in inextricable difficulties. He is forced to the conclusion that the introducers of individualism are now communistic, while the contributors of communism have become individualistic. The author, as ever, is most candid about his difficulties; he takes care to point them out, and thus gives a lesson in criticism which is sorely needed by anthropology. But he has chosen to fight his way through all and see what will happen. It is an experiment, a courageous one, and lays no claim to be the final word on the subject.

We must, however, take him to task for repeatedly violating one very sound principle without showing cause; if a certain feature exists all through an area already known to have been overrun by a certain culture, that feature must have been already part of the original culture before it spread over that area. We know that a certain language, called Melanesian, has spread over the whole of Melanesia. Therefore any linguistic feature that may be found in all its dialects must have already existed in the parent language. A plurality of possessives is a constant feature in Melanesian languages. Yet the author suggests that "the two classes of "possessives in Melanesia belong to two successive migrations" (page 488). This is returning to independent origin in an aggravated form; it is supposing that an old and a new possessive fused in each island in exactly the same way, producing exactly the same rules everywhere. The author does, indeed, claim to have found a different use of possessives among the inland tribes of Viti Levu; but a few kinship terms constitute a slender basis on which to build up a theory of possessives. As a matter of fact, the use of possessives in those tribes is exactly the same as among the coastal tribes.

The author's theory of Melanesian as a *lingua franca* will not hold water. The language is so far from being simple that grammarians have utterly failed to apprehend many of its features, and it is not the whole of Melanesian that appears in books. The simplicity of Polynesian is very much open to doubt. To a Melanesian scholar it may appear simple, because he notes chiefly what Melanesian has and Polynesian lacks; he does not note all that is peculiar to Polynesian. One can hardly call Hawaiian simple, with its two definite articles, its six possessives, its variety of constructions, and innumerable particles that have eluded the grasp of Europeans. A perusal of Andrews' Grammar would probably change the author's views on the subject. It is hard to conceive a language further removed from pidgin than the rich, subtle, and poetic Polynesian.

The author's theory of "conventionalization in art" will hardly commend itself to students of modern art. Gothic began with conventional foliage, blossomed out into naturalistic, and relapsed again into conventional without any such culture fusion as our author supposes. Yet the author deserves our gratitude for tackling the problem. Most anthropologists have been contented to treat degradation in art as a spontaneous process requiring no explanation; they conceive it as going on all of itself. The author brings home to us the need of explanation. In fact, one great merit of the book is that its failures are as instructive as its successes in awakening us from our dogmatic slumbers and forcing upon us the need for explanation where we had always taken things for granted. Those who do not reject the author's views without examination as being heretical, but carefully argue them out without bias, will begin to realise how many unfounded preconceptions have hitherto occupied their minds.

This book will dispose once for all of the "simplist" theories of Pacific ethnography, which have been a hindrance to any progress. It shows conclusively that the Polynesians are not a simple race, but that their culture is complex, and prepares the way for an analysis of it into its elements.

Most of the weak points in the book seem to arise from the author's excessive anxiety to be fair, his determination to try and see something in the "psychological school" at all costs. The result is a compromise between the method of "the "evolutionary school and that of the modern historical school of Germany." He seems to have imposed this compromise on himself against his own better judgment. When he forgets it and follows his own instinct and becomes a "whole-hogger" again he is at his best, as in the chapter on "Beliefs and Ceremonial connected with Death." It is the most historical of all and also the most fruitful and stimulating.

It is not that such original and suggestive contributions are rare in the book. Rather they are too many and scattered up and down to be discussed here. I must leave the reader to pursue them himself, as it will teach him more than a simple review. At the end he will certainly realise that the Pacific is no longer a backwater of ethnology, but one of its main, safest, and best-charted channels, that all its little rivulets have at last been gathered into one stream.

A. M. HOCART.

Egypt.

Ling Roth.

Ancient Egyptian and Greek Looms. Bankfield Museum Notes, Second Series, No. 2. By H. Ling Roth (keeper). 2s. 6d.

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The wide range of Mr. Ling Roth's interests is well known, as are the books and papers which embody the results of his admirable industry. The numerous publications of the Bankfield Museum have been, with few exceptions, written by him, and they represent investigations of a nature not usually pursued in connection with the museums of this country. They are by no means penny handbooks, and if the sale of them is large in the place of their birth, it is evident that Halifax contains an unusual number of enlightened citizens. This is not said in disparagement of the conception, or the execution, of the handbooks, but rather from the experience that everything for nothing, or a very little more than nothing, is a motto engraved upon the heart of the average museum visitor. Usually, indeed, he is reluctant to expend even mental energy. The importance of weaving to a town such as Halifax should, however, assure the keeper of the museum of support in the procuring of specimens and the publication of investigations on the subject. Unfortunately for museums, and for scientific progress, our national habit is to look ahead with converging vision, seeing just so far as the end of our noses. A squint may be an asset to a diplomatist, but it is of little use in the struggle for existence.

In the paper under review the author discusses the nature of ancient Egyptian and Greek looms, as far as they can be studied from contemporary illustrations and references. The actual relics are too fragmentary to be of material service. He concludes that the ancient Egyptians used a true loom with the type of heald or heddle which consists of a rod, carrying loops of thread, for shifting the warp strands in groups, and so producing a "shed" by one movement. Such looms may be (and are) adapted to the vertical or the horizontal position; the ancient Egyptians apparently used both arrangements. Mr. Ling Roth concludes that the weaver's sword, or beater-in, was employed, the "reed" being unknown. In the upright loom the weaving was done at the lower end of the warp, which was attached to a beam both below and above. The Greek loom appears to have been of the upright form, but the warp strands were kept in tension by means of weights, each of which was attached to a group of threads. The cloth was woven from above downwards. The evidence obtained by the author is not sufficient to show whether the Greeks had even the primitive type of heald (rod and loops).

No objections can be raised as to the general accuracy of Mr. Ling Roth's conclusions, especially as concerns the Egyptian looms. The illustrations, which he has been at considerable pains to obtain, give satisfactory proof that the Egyptians used the heald of the rod-and-loops type, and that both the horizontal and the vertical arrangements were employed. Too much importance is, perhaps, given to the difference between the two types, which is by no means fundamental. Similar looms are widely spread at the present day, and the "horizontal" form is usually employed for weaving narrow fabrics; it is easily portable and can be rolled up and stowed away at any stage of the work. When in use, one end is attached to a fixed object, and the other to the weaver, who thus has the tension of the warp

strictly under control. In some cases at least, the warp is not kept in a horizontal position, but slopes downwards to the weaver. The upright loom is of a larger make, adapted for the production of wider fabrics, and it is set up in a more permanent fashion. As the author suggests, it is not possible to say which is the older type, and he is scarcely justified in his view that, in Egypt at least, the horizontal form is the earlier. It seems more probable that they were in use together for a long period, in spite of the fact that the horizontal is pictured at a much earlier date than the vertical. The statement that the "Greek form of loom" was an upright one, would be less open to criticism if it had been less exclusive. That a vertical loom was used by the Greeks seems highly probable, or even certain. but the absence of illustrations of the horizontal form does not prove its non-existence. Unfortunately there does not appear to be any indications that the Greeks used a heald, but the illustrations and references are so scanty that negative evidence gives no ground for a decision. It seems improbable that all their weaving should have been done on looms without this appliance, which had been in use so long on the other side of the Mediterranean.

Since rapidity of work in weaving depends so largely upon the employment of a heald, the origin and development of this appliance is of great importance. The heald of rod and loops is clearly an ancient type, and it has long been driven into the less advanced regions which lie on the borders of civilisation. It was apparently displaced by the modern type of heald, which requires a horizontal warp, can be worked by tension applied either from above or below, and which may be in the form of a rigid framework with vertical strips having central perforations. The origin of such a heald from the rod and loops would not be a very complex step in invention. When and where it was made, and how the invention spread, might well be discussed in a future number of the Bankfield Museum Notes. H. S. H.

Christian Science.

Rawson.

Life understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death. By F. L. Rawson, **53** M.I.E.E., A.M.I.C.E. The Crystal Press, Ltd. Price 7s. 6d. 562 pp. and concordance.

This book is remarkable for its system of cross-references, every paragraph of every page being furnished with figures in the margin indicating the place where further information upon the subject treated will be found in another part. The author traces the development of the idea of God from the earliest to the modern time in the endeavour to prove that "God is not a distinct potentate, but an ever-living, "ever-active, and unalterable Principle—Mind, Soul, Spirit, Life, Truth, and Love." Also that "Sin, disease, and even death itself, are merely crude mistakes." The reader will be very much struck at the author's industry, and will find a great deal to interest him in this excellently compiled volume. A. J. N. TREMEARNE.

Solomon Islands and New Guinea.

Williamson.

The Ways of a South Sea Savage: A Record of Travel and Observation amongst the Savages of the Solomon Islands and Primitive Coast and Mountain Peoples of New Guinea. By Robert W. Williamson. Forty-three Illustrations and a Map. pp. 308. London: Seeley & Co., 1914. 16s. net. **54**

In his former work, *The Mafulu Mountain People of British New Guinea*, the author devoted himself to an exhaustive description of that portion of his travels among this hitherto little known tribe (Rev. MAN, 1912, 101). In the present work Mr. Williamson partly goes over the ground again, treating us to a more popular description of his stay among the Mafulu, but has added in the first few chapters

a most interesting account of the time he spent in the Rubiana district of the Solomon Islands; from there onwards, until he picks up the thread again of his former experiences, he treats of the Roro and Mekeo people of British New Guinea.

Mr. Williamson has the happy knack of keeping the pot of interest boiling from beginning to end, writing in a pleasant descriptive manner but without ever forgetting the scientific side.

The description to the photograph facing page 22 is hardly correct; the dress peculiar to the Rubiana women is a large bustle of brown or blue tapa, brown only in the case of widows. The addition of the "tiny apron" is for married women. With regard to the number of men that a Rubiana war-canoe carries (page 64) I think the author is mixing the carrying capacity with that of Mala; the former carries about 30, the latter 100-150.

Personally I should like to see the word "savage" dropped in favour of "native" or "aboriginal." We have only to read the long history of our dealings with primitive peoples, especially in the Western Pacific, to see that the word was oftener than not more applicable to the white man. It was, I think, Bishop Patteson who said there was no such thing as a savago, and I think that Mr. Williamson's account of the way he was able to go about among the people of Rubiana and of Mafalu rather bears this out.

Mr. Williamson clearly shows (page 68) the importance of the work of the Royal Anthropological Institute in memorialising the Government to issue a regulation enforcing all men holding any official position among native tribes to have some anthropological training. "I believe," he says, "that perhaps one of the most frequent causes of native attacks upon white men is neglect of their religious and social regulations. It is therefore important for a traveller to acquire some knowledge of these things."

It is a pleasure to find travellers like Dr. Haddon and Mr. Williamson recognising the good work of the Missionaries.

The excellence of the photographs add very considerably to the scientific interest of the work among the people which the author describes.

J. EDGE-PARTINGTON.

Religion.

Frazer.

The Golden Bough: A Study in Magic and Religion. By J. G. Frazer, Kt. D.C.L., LL.D., Litt.D. Third Edition, revised and enlarged. In Twelve Vols. Vol. XII. Bibliography and General Index. London: Macmillan & Co., Ltd., 1915. 20s. net.

In this supplementary volume to his great work Sir James Frazer has provided the student with ample means for consulting its foregoing eleven volumes and four thousand pages. The name of every author cited, and particulars of the work referred to, will be found in the bibliography. Particulars of periodicals are not included, though their names are duly recorded. This is perhaps unimportant, since the full particulars are usually given at the places where they are cited. Not only the editions of ancient writers consulted, but every single work is named separately. The bibliography presents in one view the enormous number of authorities which have gone to build up the great fabric of *The Golden Bough*, and will give the best idea of the author's extraordinary learning and untiring industry. The general index extends to nearly four hundred pages. The individual items are fuller than those in the indexes to the separate volumes.

The author prefixes some graceful words of thanks to the press reader, who has had the laborious task of compiling both the bibliography and the index, as well as to his printers and publishers.

E. S. H.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

56

(Donor indicated in parentheses.)

The Golden Bough, a study in Magic and Religion. By J. G. Frazer, Kt. Third edition, revised and enlarged. Vol. xii. Bibliography and General Index. 9 x 6. 536 pp. Macmillan. 20s. net. (Publishers.)

Camp and Tramp in African Wilds, a record of Adventure, Impressions, and Experiences during many years spent among the Savage Tribes round Lake Tanganyika and in Central Africa, with a description of Native Life, Character, and Customs. By E. Torday. 9 x 6. 316 pp. 45 illustrations and map. Seeley, Service and Co., Ltd. 16s. net. (Author.)

The Stela of Sebek-khu, the earliest record of an Egyptian Campaign in Asia. Manchester Museum handbook, No. 75. $9\frac{1}{2} \times 7$. 22 pp., 3 plates. Sherratt and Hughes, Manchester. 2s. (Museum Committee.)

Rush-bearing, an account of the old custom of strewing rushes; carrying rushes to church; the rush-cart; garlands in churches; Morris dancers; the Wakes; and the Rush. By Alfred Burton. $9\frac{1}{2} \times 7\frac{1}{2}$. 189 pp. Illustrated. Brook and Chrystal, Manchester. (J. Edge-Partington.)

Malay Poisons and Charm Cures. By John D. Gimlette, M.R.C.S., L.P.C.P. $7\frac{1}{2} \times 5$. 127 pp. Churchill. 3s. 6d. net. (Publishers.)

A History of Persia. By Lieut.-Col. P. M. Sykes, C.M.G., C.I.E. 2 vols. $8\frac{3}{4} \times 5\frac{1}{2}$. 544 + 565 pp. 4 Plates in Colour, 170 Plates in Black and White, numerous Head Pieces, and 7 Maps. Macmillan. 50s. net. (Publishers.)

The Development of Arabic Numerals in Europe. Exhibited in 64 Tables. By G. F. Hill. $9\frac{1}{4} \times 6\frac{1}{2}$. 125 pp. Clarendon Press. 7s. 6d. net. (Publishers.)

The Romanization of Roman Britain. By F. Haverfield. 3rd Edition, further enlarged. 9 x $5\frac{1}{2}$. 88 pp. Clarendon Press. 3s. 6d. net. (Publishers.)

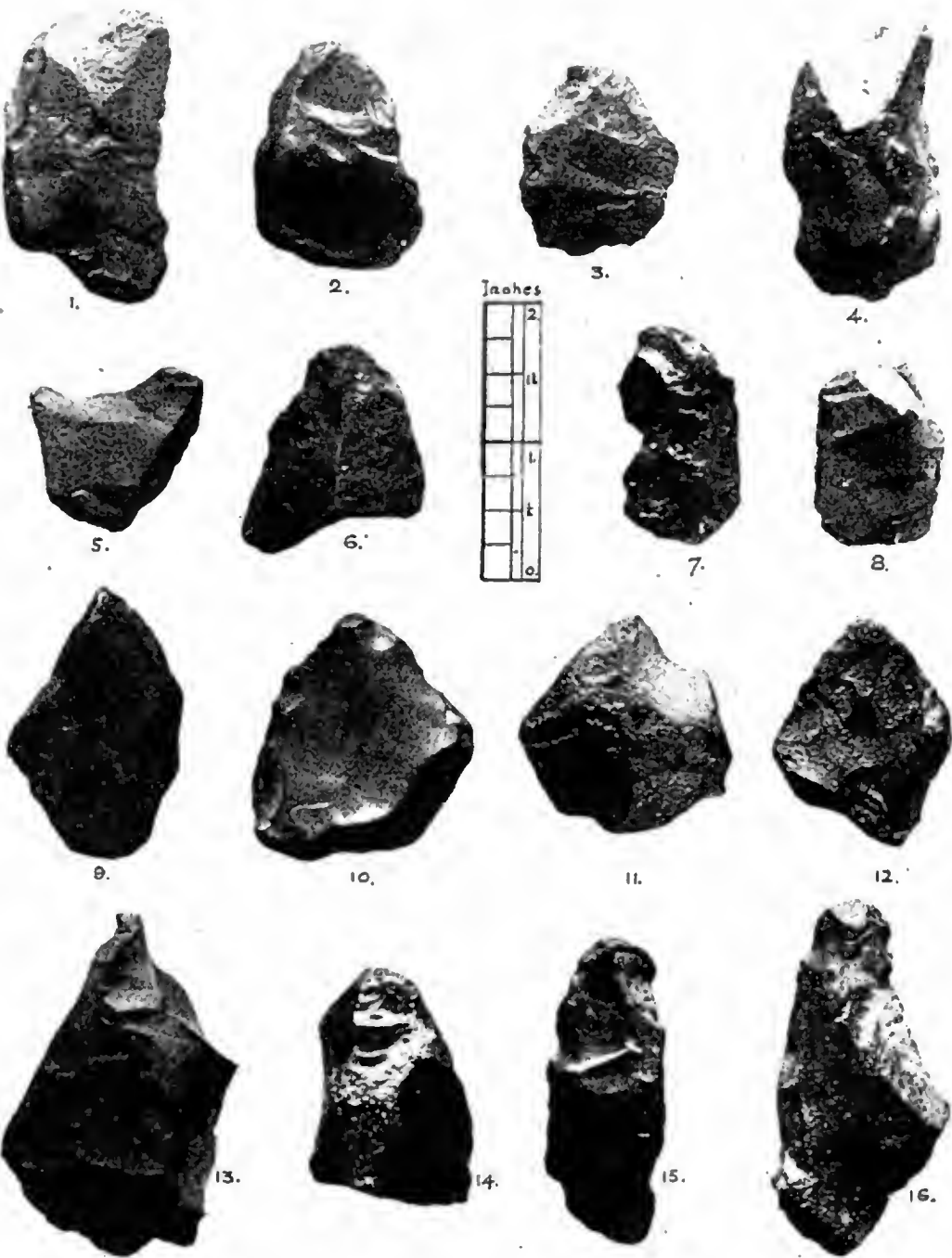
Village and Town Life in China. By Y. K. Leong, LL.B., B.Sc. and L.K. Tao B.Sc., with a Preface by L. T. Hobhouse. $8\frac{3}{4} \times 5\frac{1}{2}$. 155 pp. Geo. Allen and Unwin, Ltd. 5s. net. (Publishers.)

Heredity and Environment. By Edwin G. Conklin, the Norman N. Harris Lectures for 1914 at North-Western University. 8 x $5\frac{1}{2}$. 513 pp. Humphrey Nulford. 2 dollars net. (Publishers.)

Man and Woman. A study of Human Secondary Sexual Characters. By Havelock Ellis. 5th edition, revised and enlarged. (The Contemporary Science Series.) $7\frac{1}{4} \times 5$. 563 pp. Illustrated. The Walter Scott Publishing Company. 6s. net. (Publishers.)

Index to Periodicals. Vol. I. April to September 1914. A classified and annotated Index to the original articles contained in the principal weekly, monthly, and quarterly periodicals. Compiled by various authorities and arranged by A. Cecil Piper, Librarian of the Public Library, Winchester, under the general editorship of Alex. J. Philip, Librarian of the Public Library, Gravesend. 10 x $7\frac{1}{4}$. 192 pp. Stanley Paul & Co. 21s. net. (Editor.)

The Bones of Rothwell, their Date and Origin. By Spence Percival. With Notes on the Church and Jesus Hospital pamphlet. Illustrated. 2d. (Author.)



STONE IMPLEMENTS FROM MOZAMBIQUE.

ORIGINAL ARTICLES.

With Plate H.

Africa, East: Archæology.

Wayland.

Notes on the Occurrence of Stone Implements in the Province of Mozambique. By E. J. Wayland, F.G.S., &c., Assistant Mineralogical Surveyor to the Ceylon Government.

57

INTRODUCTION.

It was my good fortune, while accompanying the Momba Minerals Expedition of 1911 to Portuguese East Africa,* to discover a series of stone implements in association with the gravels of the Monapo River. The small collection of these relics which I was able to make was exhibited at a meeting of the Anthropological Institute last year,† and as the implements show some peculiar features—recalling in many ways the remarkable group of edged stones discovered by Mr. Lamplugh near the Victoria Falls‡—it has been thought that a few notes concerning their characters and occurrence may not be out of place in the pages of this journal.

All the specimens figured are now in the Christy Collection (British Museum). I desire here to thank particularly Mr. Reginald A. Smith, F.S.A., of the department of British Antiquities (British Museum), for the kindly interest he has taken in my discovery, and for the excellent photograph accompanying the paper.

PHYSIOGRAPHICAL CONDITIONS.

The Monapo is the southernmost and smallest of the three main rivers draining the Portuguese province of Mozambique, in East Africa. It rises about one hundred miles inland, among the mountains of the Mwito and Kokuwi Ranges, at a point very nearly $14^{\circ} 55'$ South lat. and long. $39^{\circ} 15'$. After flowing eastwards for some twenty miles it turns E.N.E., E., and E.S.E., forming a huge curve, after which it turns sharply to the south for some ten miles, then finally E.S.E. (on the whole) for another twenty miles, to emerge from the coast at Mokambo Bay, $15^{\circ} 7' 30''$ South lat., $40^{\circ} 35'$ long. (approx.). For the major part of its course, the Monapo flows over igneous and metamorphic rocks of great antiquity, but enters obliquely a zone of volcanic and sedimentary deposits about twenty miles from the coast.

The sedimentary series comprising sandstones, limestones, and clays, &c., is intruded upon by dykes and sheets of basaltic lava of no great geological age. A good deal of the high ground of the coast belt is formed of this lava, which, although a distinctly coastal formation, is less restricted in its occurrence than the sedimentary series. In many places the basalt is markedly amygdaloid.

The hills about the lower reaches of the Monapo stand well back from the river, and are separated from it by a broad, shallow, alluvial plane interrupted here and there by outcrops of basalt or gneiss. Four well-defined terraces are to be seen on banks of the Monapo at the ford near Mount Kwera. Here the high ground closes in near to the river. Lower down stream the terraces become increasingly indistinct. The few prospect pits put down through these terraces seem to indicate that the rock underneath parallels their contours more or less closely. Decomposed, bed rock was usually met at a depth of about six or seven feet. Sparsity of alluvial deposits associated with South African rivers seems to be a general rule. Mr. Lamplugh, in speaking of the fluvial deposits of the Zambesi,§ says, "It may here be noted that a striking characteristic of the Zambesi, and indeed of all other South African rivers which I had the opportunity to examine, is the extraordinary

* *Geographical Journal*. July 1913, pp. 44-49 (with map).

† March 5th, 1912.

‡ *Journ. Anthr. Inst.*: Vol. XXXVI, January to June 1906, p. 159

§ *Op. cit.*

"sparsity of the fluvial deposits. The thick benches of river gravel and deep accumulations of loam and silt that we are accustomed to find under like conditions in Europe and North America, are, so far as my experience goes, curiously wanting in the interior of South Africa; and we find, instead, that the decomposing rock is usually quite close to the surface on the old river terraces, and that the fluvial deposits are represented by a mere sprinkling of pebbles or, at the most, by only "a few feet of river-borne material."

These same conditions obtain in the Mouapo area and are worthy of record, inasmuch as they call attention to the difference of conditions under which the earliest traces of mankind in Europe and Africa are found. Incidentally, if one might throw out a hint, the absence of a recent glacial period in South Africa may possibly account for this difference. The former extension of glaciers from mountains in Central Africa is, of course, well known; and although these occurrences may well be synchronous with the Ice Age of Europe, they are hardly to be compared with the latter in the magnitude of their effects.

DISTRIBUTION OF IMPLEMENTS.

All the worked stones in the accompanying photograph, with the exception of No. 13, were recovered from the surface of the present alluvium, or from the terraces flanking the river. In no instance has an implement, or worked stone of any kind, been discovered below the surface. A certain small number of flakes and cores were, however, found on the basalt ridges where they had evidently been worked.

I first crossed the Mouapo on the 2nd May 1911. At this time the river was low, being nowhere more than 5 feet in depth near the ford at Mt. Kwera. Many banks of sand were already exposed. On one of these I picked up what I believe to be the first two stone implements discovered in the country (Figs. 4 and 16). Both of these were crude, somewhat water-worn, and composed of a yellow brown jasper. During some months of exploration in the interior of the Mozambique Province I kept a sharp look-out for anything in the way of Stone Age remains, but it was not till I crossed the ford again, in August of the same year, that I picked up the third implement in my collection (Fig. 15), nor had I seen anything in the meantime suggestive of the work of Stone Age man in any of his various stages of culture save these three implements. For the next two months every opportunity to investigate the occurrence of the relics was taken. The contents of prospect pits was carefully picked over at different stages, and investigations made of the river bed and terraces. Some twenty specimens showing signs of human workmanship represent the total haul. All of these came from the surface.

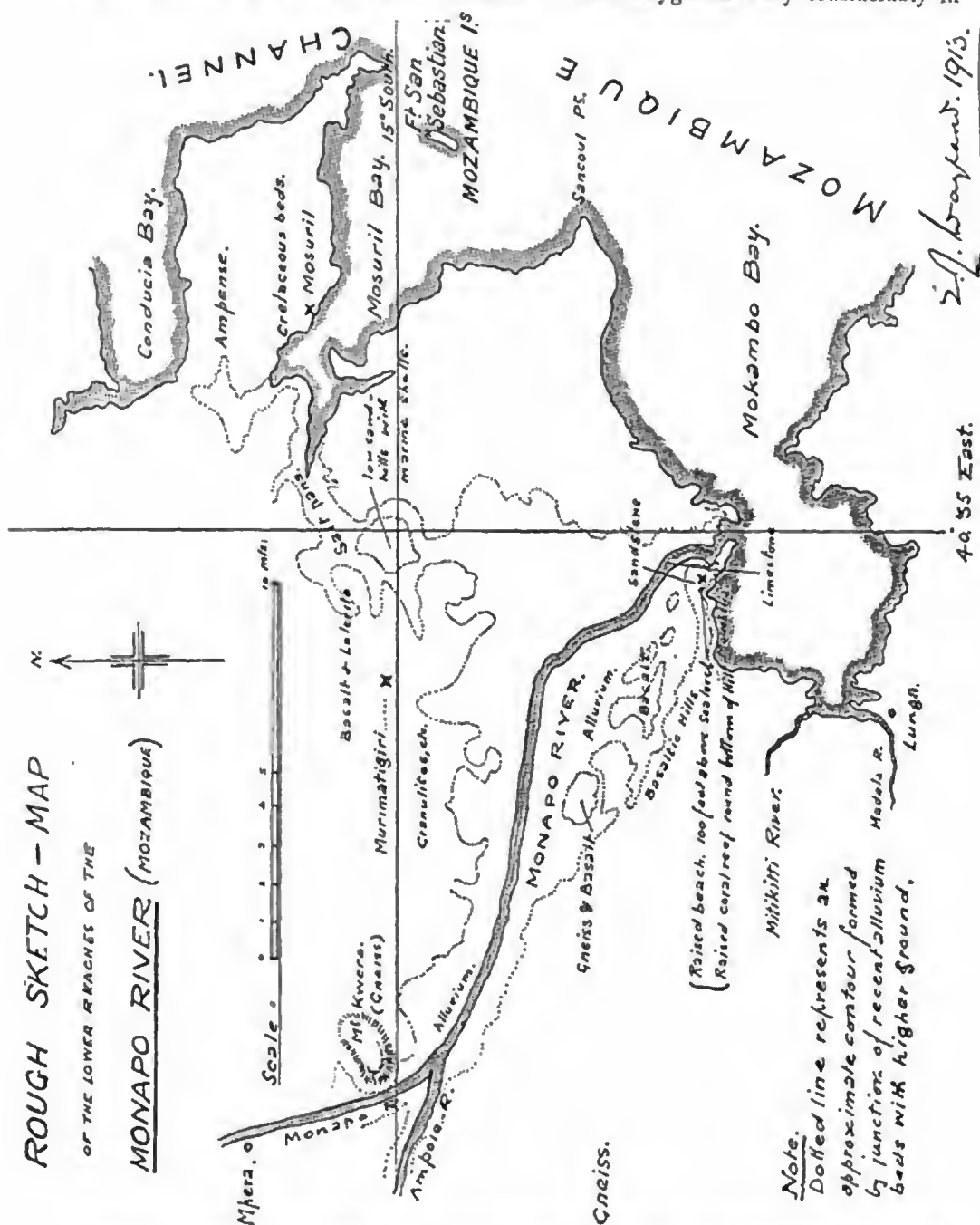
CHARACTERS OF THE IMPLEMENTS.

All the specimens with one exception (Fig. 12) are extremely crude, showing nothing approaching the degree of finish one learns to expect from the better types of European palæolith. The exception quoted, however, is far in advance of the others, and might also be classed as neolithic. The photograph unfortunately displays the implement from its worst aspect. All the implements are small, and the common palæolithic forms of colts, adzes, etc., are entirely missing, as are arrow heads. The hollow scraper is possibly represented in Fig. 5. Of a more familiar type, however, is the trimmed flake depicted in Fig. 15, while the last of the series (Fig. 16) recalls the muzzle-nosed form of implement found in the later cave deposits of France. Many of the specimens are considerably water-worn and highly glazed.

COMPOSITION AND ORIGIN.

As previously noted, all the implements are small in size. The reason for this is at once apparent when we turn for a moment to consider their composition. The basalt ridges of the sedimentary coast belt are bestrewn with nodules of agate, jasper,

and chert, varying in size from the closed fist to a pea. These are derived from the basalt itself, in which they existed in the form of anygdales or secondary mineral deposits filling up the old steam cavities. These anygdales vary considerably in



composition; silica and calcite are, however, the commonest constituents, and the first of these (in the form of chalcedony and jasper) has been selected by primitive man for the manufacture of his tools.

Fig. 13 depicts a piece of flaked red jasper which I picked up, with others like

it, on the top of a weathered basalt ridge. Several flakes and cores were found associated with these, but none of them showed signs of secondary chipping.

AGE OF THE IMPLEMENTS.

The general characters of the implements have been very briefly discussed; but whether the culture-stage represented by them is to be considered as transitional between the colithic and palæolithic phases, or as backward palæolithic, is left for those more competent than myself to decide. Meanwhile, however, there can be no question that their remarkable likeness to the Zambesi specimens in characters (both positive and negative), their mode of occurrence, and their composition, declare them to be a complete parallel to that interesting and isolated group. Whatever the Zambesi specimens are in culture, so are the Monapo implements.

The distinction between the stage of culture and the age of a group of such tools is an important one, as Mr. J. P. Johnson points out,* and in this instance geological evidence is highly desirable.

The failure, already remarked, to discover tools at depth in the gravels of the Monapo is not, when the rarity of the tools is considered, a telling fact against their antiquity, for, as Mr. Lamplugh says in connection with his own discoveries, "It is possible, however, that, if the implements were very sparsely scattered in the sand and loam, though difficult to find *in situ*, they might become conspicuous at the underlying rock-surface, if concentrated upon it by the stripping away of the finer particles by an agency that was not powerful enough to remove the heavier bodies. The abundance of the implements on some of the sites in the Zambesi Valley near the margin of tracts of sand and loam was rather suggestive of some such concentration." If this method of accounting for the accumulation of implements in bare rocky places, and the general absence of them on sandy tracts, is the correct one—which it almost certainly is—it would follow that in the Monapo district, where the rocky surfaces are still buried in sand, that the implements should be thinly concentrated on the surface of the sand beds. In general, the less the sand the more conspicuous the implements. Further excavations may well reveal a few tools *in situ*.

The only conclusion, then, which one is at liberty to draw from the geological evidence is that, since implements have been found on the terraces as well as in the river-bed, they are probably—but by no means certainly—as old as the terraces.

Lastly, we have the fact that on the lava hills near the Monapo certain flaked stones have been found. The flaking has all the appearance of comparatively recent workmanship. The edges are sharp and the surface very little discoloured. No implements have been found in association with these cores, &c. It is therefore impossible to correlate them with the stone tools of the river gravels.

In the absence of evidence to the contrary one is inclined to consider the flaked stones of the hills as the younger.

So recent, indeed, does the flaking appear to be, that I thought it worth while to inquire among the natives whether they were in the habit of using the flakes as armature for the old flint-lock rifles with which they are armed. They assured me that this was not the case; and, indeed, all the guns which I examined for myself either carried the original flint (? or one of Mr. Fred Snare's later productions) or a bit of milky-white quartz. The natives had not heard of a people who used stone weapons and tools, and were inclined to regard the idea as an amusing fabrication, though they admitted that a sharp stone is better than no knife at all.

It is interesting to note that, so far as I know, the stone-age remains are confined to the sedimentary and volcanic zone of the coast belt, and no implement has

* *The Stone Implements of South Africa*. London: 1907, p. 12.

been found further inland than Kwera, with one exception—that being the specimen figured as No. 10 in the photograph—which was picked up by Mr. R. L. Reid at M'pera, some five miles higher up stream.

The absence of quartz, or other stone, implements in the hinterland cannot be without significance, and although negative evidence is not always to be trusted, especially in so little known a territory as this, one cannot help thinking that the abundance of easily smelted iron-ores may have a good deal to do with the absence of stone-age relics in the interior of the Mozambique Province.

CONCLUSION.

It would be dangerous, not to say premature, to conclude from so small a collection of implements as that described in these notes that they fairly represent a primitive series—primitive, that is, in workmanship—were it not for the fact that a precisely similar, but numerically much larger, series has been discovered in Rhodesia. The crudeness of the implements suggests considerable antiquity, but no evidence is forthcoming at present from the Mozambique region which justifies one in assigning them to any period older than the early palaeolithic, whereas they may be much younger.

E. J. WAYLAND.

Anthropology.

Pycraft.

A Plea for a Substitute for the Frankfort Base-line: With an Account of a New Method of Drawing Skull Contours. By W. P. Pycraft, Zoological Department, British Museum. **58**

While engaged in preparing a report on a collection of Papuan skulls I found it necessary to examine, somewhat critically, the standards of comparison now universally accepted among Anthropologists. Some of these, at least, leave so much to be desired that I venture to think they must be abandoned.

The first of them coming under this condemnation is the "Frankfort base-line." This offers but doubtful advantages over Camper's base-line, which it superseded. In the first place, the use of this standard makes a comparison between complete skulls and such as have lost the facial portion (as fossil skulls) impossible. In the second place, complete skulls, in other things equal, but differing in the height and form of the orbits, are made to appear very dissimilar, since the frontal area of the skull will be raised in the one case and depressed in the other, while a similar falsification of the occipital region of necessity follows.

The extreme inefficiency of the Frankfort base-line and the angles obtained therefrom have long been recognised. Just ten years ago Professor Arthur Thomson* endeavoured to provide a substitute in a base-line passing from the nasion backwards to the basion, and set at an angle of 27° from the horizontal—"the average angle formed by the basion with the horizontal." But, while this line was an undoubted improvement on that of the Frankfort plane, it fails no less completely to yield trustworthy results. And this because it was founded in part upon the basion, which, as I shall presently show, is an absolutely impossible base, whether used as a means of determining the facial angle or the gnathic index.

I propose, then, in the place of these lines to substitute another, passing from the nasion backwards through the centre of the auditory meatus, for it will be found, in practice, to furnish an infinitely better, because more trustworthy and more convenient, means of measurement.

The only semblance of a reason so far advanced for the use of the "Frankfort line" has been that the skull thus placed is in the same position as it is held during life. Wherein lies the advantage of this in studying the skull? It is also urged that this line can be used in measuring the living subject. But as much may be claimed for the line I now propose. This, as has just been pointed out, draws a sharp

* Thomson and Randall MacIver, *The Ancient Races of the Thebiad*, 1915, p. 37.

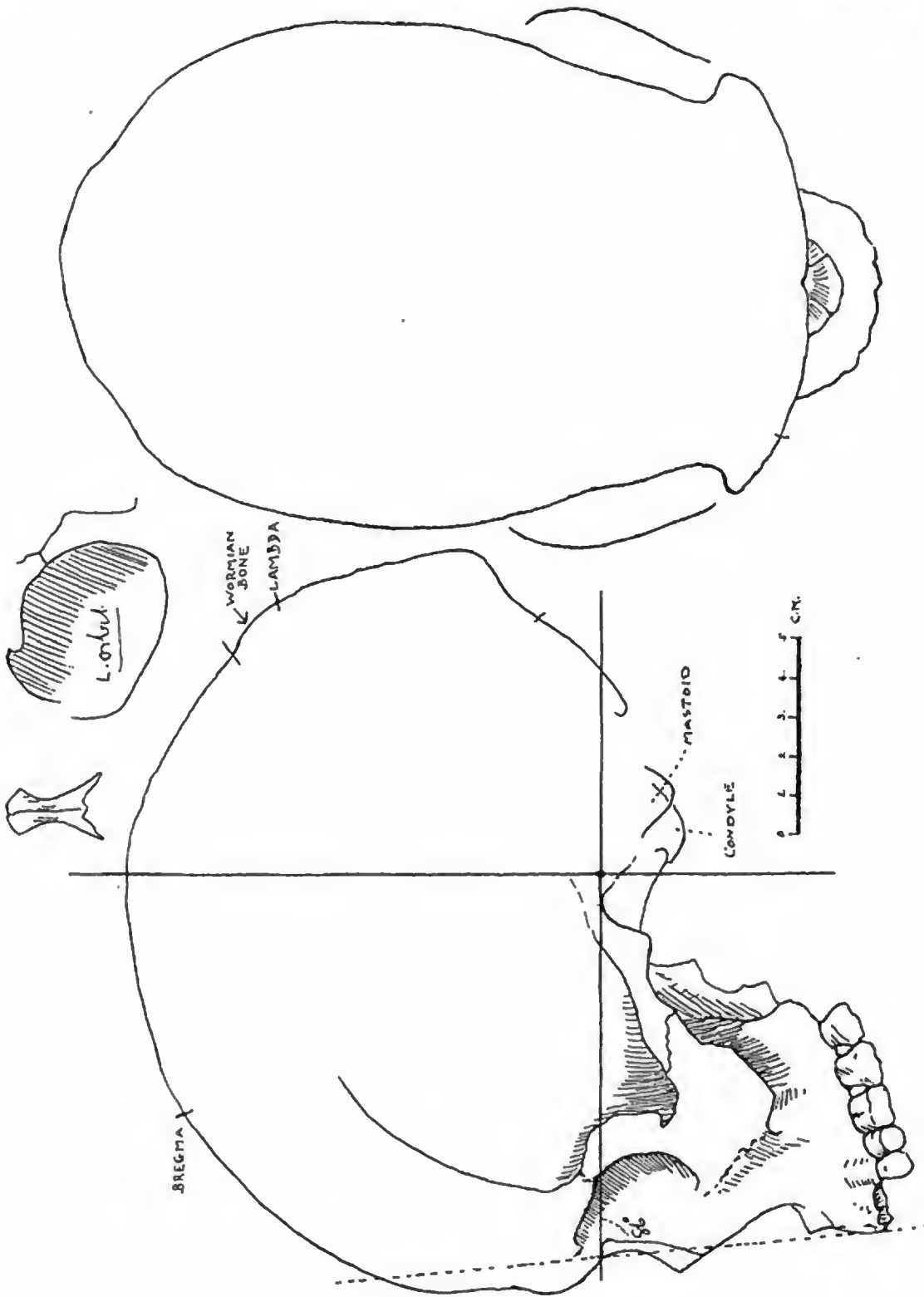
distinction between the face and the cranium, the former lying entirely below and the latter entirely above, or almost entirely above, the line. Where the Frankfort line is used, half the face appears above, and a large portion of the occipital region below, the line, with a consequent confusion of issues.

The advantages of such a base-line become even more apparent when the matter of the gnathic, or alveolar index, and the facial angle are concerned. The value of the former, calculated from the respective distances of the prosthion and nasion from the basion, has frequently been called in question, so much so that some have advocated the substitution of a "sub-nasal index," which is worse than useless. The contradictions and discrepancies of the gnathic index, as commonly taken, are due to the hitherto unexplored range in the length of the basi-nasal line, and the equally shifting character of the position of the basion below the base-line. The curiously variable character of the depth of the basi-occipital region of the skull is strikingly demonstrated by the use of the base-line now proposed. In some skulls the distance between this line and the basion may be as little as 9 mm., while in others it may be as much as 25 mm. Thus it comes about that of two skulls, in all else equal, the gnathic index, obtained by calculations of the relative lengths of the nasio-prosthionic lines, may in the one case indicate meso-, and in the other prognathism, and this though the facial angle may be the same in both.

The Frankfort angle is as uncertain, and as unsatisfactory, an index as was Camper's facial angle which it superseded. And this because, owing to the very wide range in the height of the orbit, a diversion of the angle of as much as 5° may be made, which is more than sufficient to make a prognathous skull appear mesognathous, or *vice versa*. The angle thus measured, however, as a matter of fact, is *not* the facial angle, but the amplitude of the rotation of the skull on the mental axis.

The facial angle can, however, be measured, and accurately measured, by the use of my nasio-mental base-line. Further, it will be found to work in complete harmony with, and to afford a useful check upon, the figures yielded by the gnathic index as at present used. The avowed purpose of this angle is to record the movement of the facial upon the cranial portion of the skull, and this movement may be regarded as taking place upon the nasio-frontal hinge. This being so, then the nasio-prosthionic line intersecting the base-line may be regarded as a pendulum. We have to measure the swing of that pendulum.

So complete is the harmony between the figures yielded by angle thus taken and the figures obtained by computing the gnathic index, that the latter can always be accurately obtained before computation by adding twenty to the figures given by the angle. Thus, where this is 77° the alveolar index will be 97. Any apparent discrepancy between this relation will invariably be found to be due to eccentricities in regard to the position of the basion. For example, in an English skull which I used when experimenting with this base-line, the facial angle was 65° but the alveolar index was 86 (B.N. 108, B.P. 93, A.I. 86). Here the harmony between the angle and the index was disturbed by an excess in the basi-prosthionic length of 1 mm. Reducing this from 93 to 92 gave the required index of 85. Frequently the discrepancy is greater than this, the alveolar index yielding figures as much as 4 or 5 mm. above or below the required number to establish agreement between the angle and the index. But in every such instance the error can be positively demonstrated to lie with the index, according to which obviously prognathous skulls are made to appear mesognathous, and *vice versa*. I have, for example, among my records, four skulls yielding an alveolar index of 103, that is to say they are, apparently, all on the border-line of mesognathism. But the facial angles of these skulls obtained from the proposed base-line are as follows: 88°, 82°, 79°, and 78°.



which show that the correct indices are respectively 108, 102, 99, and 98, instead of a uniform 103. The merest glance at the skulls suffices to demonstrate the inaccuracy of the indices obtained by the method now in use. Such indices are worse than useless, they are misleading, and should accordingly be obtained in future from the facial angle after the fashion herein proposed.

Huxley was right in his opinion that "The so-called facial angle . . . does " not simply express the development of the jaws in relation to the face, but is " the product of two factors, a facial and a cranial, which vary independently." But he was in error when he maintained that "the face remaining the same, " prognathism may be indefinitely increased, or diminished, by the rotation of the " frontal end of the skull, backwards or forwards, upon the anterior end of the " frontal axis." *

In the first place the postulated "rotation of the frontal end of the skull" is an entirely mythical movement, the change in the angle of the "anterior base" of the skull, which he had in mind, is due to the "down-thrust" consequent on the increased size of the brain, which also involves the "middle-base" of the cranium, the vault of which is at the same time thrust upwards. If the postulated movement did actually take place it would have a disastrous effect upon the posterior nares, for it would unduly shorten the distance between the basion and the posterior alveolar border. The controlling factor, in regard to this angle, so far as the cranium is concerned, is the meato-nasion length, that is to say, the distance from the meatus to the nasion. Where this is short, in regard to the total length of the face, so, in proportion, will the tendency to prognathism be increased, the determining factor in this being the minimum distance possible between the posterior alveolar border and the basion compatible with the requirements of respiration. Thus, then, a no less important contributory factor is the length of the alveolar border. Owing to the requirements of the respiratory area just referred to, where this border is long a forward projection of the jaw is inevitable, and the extent of this projection will depend on the meato-nasion length. If this is short relatively to the length of the face, then the alveolar index will be high, or rather the angle will be high, for the figures yielded by Flower's index afford a less reliable measure of the gnathism owing to the extremely variable position of the basion.

My contention that there is an extremely close relationship between the facial angle and the gnathic index, and that these indices are governed, not as Huxley supposed, by movements of the anterior base of the cranium, but by (α) the length of the meato-nasion line, (β) the alveolar length, and (γ) the basio-alveolar distance, can be demonstrated beyond dispute by the use of the base-line I now propose.

For it will be found that when skulls having the same meato-nasion length are compared, that the differences in their facial angles can be accounted for by comparing the differences between the combined alveolar lengths and the alveolar distances in each skull in the series. The two following examples should make this point clear. I have selected these at random, the better to establish my case. The first two are skulls of a New Caledonian and a Burmese :—

New Caledonia - M.N., 93; 89°; A.L., 60; B.-A.D., 47.

Burmese - - M.N., 93; 77°; A.L., 55; B.-A.D., 38.

The meato-nasion lengths (M.N.), it is to be noted, are equal, while the difference in the facial angles are as high as 12. This difference can be accounted for, within 2 mm., by the differences between the alveolar lengths and the basio-alveolar distances (A.L. and B.-A.D.). Thus, in the skull with the lower facial angle the alveolar length has decreased 5 mm. and the basio-alveolar distance 9 mm.

* Huxley, *Journ. Anat. and Physiol.*, Vol. I.

The skulls of a Papuan and a Tasmanian similarly compared show a like relationship :—

Papuan - - M.N., 90 ; 88° ; A.L., 66 ; B.-A.D., 44.

Tasmanian - M.N., 92 ; 82° ; A.L., 58 ; B.-A.D., 45.

The meato-nasion lengths in these two cases, it will be noted, are slightly different ; between the facial angles there is a difference of 6, the lesser angle being due to the shorter alveolar border, which is less than that of the Papuan by 8 mm. If the alveolar distances in the two skulls were equal, then the differences between the combined alveolar lengths, and distances, and the angles would be reduced to two units. This extraordinary correspondence between the length of the jaw, and the basi-alveolar distance, and the facial angle will be found to obtain wherever skulls having the same, or approximately the same, meato-nasial length are compared ; which sufficiently demonstrates my contention that the facial angle is directly dependent on the length of the jaw, and not on movements of the basi-cranial axis.

A further illustration of the soundness of this theory is furnished by the fact that, given the angle and alveolar lengths of one skull, the facial angles of any others can be found by a simple sum in proportion, provided that skulls of the same



FIG. 1.—METHOD OF DRAWING SKULL CONTOURS.

meato-nasial lengths are compared. The skulls of the Papuan and Tasmanian just referred to, treated in this manner, afford an example of this test :—

$$110 : 88 :: 103 : 82.$$

In these two skulls it will be noted there is a difference of 2 mm. in the meato-nasion length. But skulls having a greater difference than this cannot be compared.

It is to be noted that the total length of the skull is not a factor in these calculations.

To return now to the gnathic index. Since the figures yielded by the derivation from the facial angle agree so closely with those obtained from Flower's method of calculating this index, the standard of gnathism need not be changed ; but the continued use of the term prognathous is open to many objections, I propose to

substitute the term megalognathous. The gnathic index may then be formulated as follows:—

Angle less than 78 orthognathous.

„ between 78 and 83 mesognathous.

„ above 83 megalognathous [prognathous].

Finally, I venture to express the opinion that the base-line now proposed affords, for the first time, a really reliable and uniform standard of comparison between the skulls of different races, since it has reduced the sources of error to a minimum.

I pass now to a brief description of the method I have devised for obtaining the facial angle, and at the same time of drawing the complete contour of the skull. That it is in every way better adapted to its purpose than the stereograph can, I venture to think, be established beyond question, for it ensures greater accuracy and detail and is extremely simple to use.

Briefly, the skull is placed upon its side upon a sheet of millimetre ruled paper, laid upon a board provided with four uprights, between which threads are stretched so as to cross one another at right angles. The skull is then adjusted on pads of modelling clay, or soft wax, placed upon small squares of glass to prevent soiling the paper, till the nasion, bregma, lambda, and post-palatine spine are all at the same height from the paper, a height which must be exactly half the maximum width of the skull, e.g., 67 mm. in a skull having a maximum breadth of 134 mm. These details being settled, the nasion is brought exactly under the longitudinal thread, and over the base-line of the paper and the centre of the meatus exactly under the point of intersection of the crossing threads. The centre of the meatus is determined not by the actual shape of the aperture, which is often oval, but by the centre of the axis of the meatal rods of Pearson's head-spanner used for determining the meatal height. To fix upon this centre accurately, a shot suspended from the intersection of the threads is dropped into the upper segment of the meatus. To show that this method of fixing upon the centre of the meatus is accurate I may remark that it is rare indeed that the height recorded by the head spanner and that recorded on the contour made by this method differ by more than 1 mm.

These preliminaries arranged, the work of drawing begins. This is done by means of a guide formed by two glass micro slips fixed at right angles to one another. The edge of the guide is placed against the frontal, for example, and a pencil dot is placed against the edge of the "guide" resting upon the paper; the guide is then moved about a centimetre and another dot is made, and so on till the circuit of the skull is complete. The position of the bregma and lambda are then indicated by lines cutting the contour of the skull at right angles, and finally, the shape of the orbits and the contour of the lower border of the zygoma are dotted in by means of a special guide; when the skull is removed and the isolated dots are converted into a continuous line. As soon as the skull is removed from the paper the drawing is measured and basi-nasion and basi-prosthion lengths to see that the basi-bregma and meatal heights are correct, when the facial angle is taken and the various indices are entered upon the sheet, with any other details which may be desired. I generally include a drawing of the norma verticalis and mandible taken by the same means. But as to these, and other details, I propose to say more in my forthcoming report.

W. P. PYCRAFT.

New Hebrides.

Rivers.

The Boomerang in the New Hebrides. By W. H. R. Rivers.

Through the kindness of the Rev. F. G. Bowie, of the Presbyterian Mission in the New Hebrides, I was able last year to visit the northern part of the west coast of Espiritu Santo (always known locally as Santo). The natives of this

district were found to be using boomerangs of the kind shown in the illustration. One of the two specimens (*a*), 41 cm. in length, is ancient; the other (*b*), which is slightly longer, had been made recently. These instruments will be seen to differ from the Australian boomerang in having their ends almost square or showing a slight curve not continuous with the general curvature of the instrument. They are used entirely in sport. They do not return to the thrower, but show the deflections from a straight course which are characteristic of the flight of the Australian boomerang. In one method of throwing, the instrument is made to strike the ground a few yards in front of the thrower. One of the highest and longest throws seen by us was of this kind.

The distribution of the boomerang in the New Hebrides is, so far as we know, entirely limited to the northern end of the west coast of Santo, to the sea aspect of the tongue of land which forms the western side of Big Bay (formerly known as the Bay of St.

Philip and St. James). The instrument was first seen by Mr. Bowio near the village of Venua Lava (not to be confused with the island of Vanua Lava) at the extreme north of the peninsula. It is found down the coast as far as Nogugu (or Nokuku), but this is probably its southern limit. All to whom we showed the boomerang on our way southwards at once referred to Venua Lava as its special home.

The native name is *tiokhi* at Venua Lava and *tioki* at Nogugu, the final vowel



FIG. (a)

FIG. (b)

being often almost mute. The instrument was said by all the old men to belong to their own culture, and this was confirmed by its use in ceremonial and its mention in legend. It is thrown especially in connection with the ceremony called *wós*, in which kava is drunk at intervals of five days for a year or more, the young men throwing boomerangs while the old men drink kava. The throwing took place on more or less level pieces of ground called *sara kin tiokhi* at Venua Lava and *sara kin tioki* at Nogugu. At the latter place the *sara* is just to the south of the present mission house. The ceremony of *wós* is closely connected with the *Supwe*, an organisation of the same order as the *Sukwe* (*Supkwe*) of the Banks Islands.

One of the social groups of Nogugu, called the Taliu, believe that they are descended from the boomerang. According to tradition the Taliu are an offshoot of another group, the Tapulu. The Tapulu were throwing boomerangs and were trying to send them into a valley separating a nearer from a more distant hill called Lju. At length one man succeeded in throwing his boomerang as far as Liu, but when the people went to see where it had fallen, they found no boomerang, but a woman. When they asked the woman if she had seen the boomerang she answered, "No, it is I." This woman was the ancestor of the Taliu.

The discovery of the boomerang in the New Hebrides and the evidence that it is no recent addition to the culture of the people raise an important problem. The boomerang is generally held to be a very ancient element of Australian culture, and the fact that it is found in a part of Santo, where the dual organisation with matrilineal descent is present, might be held to point to its great antiquity in the New Hebrides.*

Its close connection with the *Supwe* and its association with kava, on the other hand, point to its having been introduced by those whom I have called the kava-people, and this view is strengthened by the belief that the dead of Nogugu go to Venua Lava, suggesting that this special home of the boomerang was the point of entrance of migrants,† and probably of the kava-people. The evidence should, at least, be sufficient to put us on our guard concerning the supposed antiquity of the Australian boomerang, for in spite of their difference in form, there can be no reasonable doubt that the Australian and Melanesian instruments are but divergent manifestations of the handiwork of one people.

W. H. R. RIVERS.

REVIEWS.

Folk-Lore.

Rattray.

Hausa Folk-Lore, Customs, Proverbs, &c., Collected and Transliterated; with English Translation and Notes. By R. Sutherland Rattray, F.R.G.S., &c. **60** With an Introduction by R. R. Marett, D.Sc., &c. Two Vols. Oxford: Clarendon Press, 1913.

Mr. Rattray's little book on Chinyanja folk-lore is so exceedingly valuable that this specimen of his West African researches scarcely needs any other recommendation than a reference to his authorship. It contains facsimiles of nearly 50 MSS. beautifully written in the Arabic script (whose peculiarities when applied to the writing of Hausa may here be fully studied), with transcription into Roman characters and literal translation on the opposite page. These MSS. comprise a sketch of the early history of the Hausa nation, and their conversion to Islam; thirty stories, some descriptions of customs, arts, &c., and a number of proverbs. The stories, when identical with any of those in Major Tremearne's *Hausa Superstitions and Customs*, are clearly independent versions. Thus, No. 7 (an interesting variant of the "Fran Holle" motive) is partly identical with Major Tremearne's

* Rivers, *History of Melanesian Society*, Cambridge, ii, 83.

† Perry, *Journ. R. Anthr. Inst.*, 1914, xlv, 281.

No. 59, "The Despised Wife's Triumph," though the setting of the main incidents is different. No. 1, "The slave by name 'The World,'" resembles the Swahili "Hadithi ya mwanamke aliyomsafirisha mume" in Velten's *Prosa und Poesie der Suaheli* (p. 33); no doubt both are derived from the same Arabic original. In No. 4 the chameleon wins a race by holding on to his competitor's tail; this incident occurs in a Pokomo story which I have in MS., where, however, he does not first transform himself into a needle, as in the Hansa version. No. 5 which begins, "This is a story called 'Whack me,'" seems to be identical with a Fanti story collected by Mr. Barker,* "Anansi's Son and the Magic Pot," which belongs to a very wide-spread type. The main idea is found in the *Hadithi ya Waridi na Uredu na Jindi na Sinebar*, of which a fragment is printed in Steere's *Handbook of the Swahili Language*, and which probably comes from a Persian source. But I do not suggest any connection between the two. No. 8 is Major Tremearne's No. 94, "Dan Knechiugaya and the Witch," with several interesting variations. In Mr. Rattray's version, as in several of Major Tremearne's stories (e.g., 79 and 80), the hero is called Anta (the baby). The incident of the boy saving his brothers by putting their clothes on the witch's daughters is found in a tale of the Wakinga (near the north end of Lake Nyasa), and there is an echo of it in one collected at Teto by Father von der Mohl, where the hero changes clothes with the child of the man who wishes to kill him.

Two very interesting tales are Nos. 20 and 21, not represented in Major Tremearne's book, though 21 has points of contact with 87 ("How Zankalalla killed Dodo") and "The Witch who ate her Children," published in MAN for April, 1911. In the first of these two tales a pumpkin, plucked for a child who insists on having it in spite of her mother's warnings, develops cannibalistic propensities, like the pumpkin in a Shambala story (Seidel, *Ztschr.f.afr.u.az Spruchen*, 1, 1), and ultimately swallows the whole family, but its career is cut short, and the swallowed ones delivered by the "paschal ram" (*rango lakia*: this term is not explained). This conclusion resembles that of the well-known "Kammapa and Litolane" from South Africa, as well as that of the Shambala story just mentioned and numerous others. In the last, the deliverer is a boy born of the only woman who survives the destruction. But M. Thomann (*Essai de Manuel de la langue néouolé*, Paris, 1906) gives a Ne variant from the Ivory Coast, where a magic calabash swallows all the living beings in the world except a ewe, and it is the ram subsequently born of this ewe who breaks the calabash and frees them. We may also refer to the "Nunda, eater of people," which occurs in several Swahili variants, and to "The Children and the Zimwi" (*Kibaraka*, page 25), where the ogre (*zimwi*), after being killed, turns into a pumpkin and vindictively pursues the children who have been making inconsiderate remarks about it. In the second of Mr. Rattray's two stories a tree takes offence at a girl's comments on its peculiarities, and pursues her; she is saved by a lizard, who is swallowed by the tree, but makes his way out, the last time with fatal results to the enemy. This "swallow myth" is so widely distributed over Africa, and assumes such various forms (while yet the correspondences in very distant localities are sometimes unexpectedly close), that Mr. Dudley Kidd's suggestion of its being an echo of Christian teaching (*The Essential Kafir*, page 389), seems quite untenable, and would probably not have been made if his book had been written a few years later.

A comparison of these stories with the Temne ones in *Cunnie Rabbit* and with the available Tshi, Gã, and Ewe material would be exceedingly instructive, but is impossible to undertake within these limits. Briefly, we may say that there is an immense amount of folk-lore common to Bantu, Nile Negro, Gold Coast Negro,

* In course of publication by the Folk-Lore Society.

Hottentot, and Hausa, which may be looked upon as approximately primitive (employing that much-contested term without prejudice), and that there are also certain themes which would seem to have diffused themselves from some Hamitic centre or centres, such as the famous *randonnée*, of which Major Trehearne gives a good typical variant under the title of "The Lucky Youngest Son" (*Hausa Superstitions and Customs*, p. 380, see also notes on page 93). These, again, are distinct from the Arabic, Persian, or Indian importations of a later date, which can be traced both in Hausa and Swahili, and have in some cases spread to the remoter Bantu or Sudanian tribes, as instanced by the Ronga "Bonawasi" (Abu Nuwas) and the story given by M. Thomann under the title "*Les Trois Vaisseaux*."

The two volumes, whose printing and general get-up represent the best traditions of the Clarendon Press, are illustrated with some excellent photographs of Benin bronzes cast by the *cire perdue* method, which is very clearly explained by Mr. Rattray's informant.

A. WERNER.

India: Archæology.

Rapson.

Ancient India. By E. J. Rapson, M.A. Cambridge University Press. 1914.

61

In this excellent little volume (brought out by the Cambridge University Press), Professor Rapson has given in a convenient and compact form a history of Ancient India, that is India up to the beginning of the Christian era. Students of history, who are not specialists in Oriental learning, may here find a clear statement of the results of recent investigations and discoveries. The accumulation of evidence derived from archæological exploration, mainly from coins and inscriptions, has rendered necessary a reconstruction of early Indian history. Some of the results are not yet conclusive, and in some there is a difference of opinion among experts, especially as to the events detailed in chapter X of Professor Rapson's work, that is, of the period of Indian history just before and after the beginning of the Christian era, during which Greeks, Parthians, Sâkas, and Kushans took part in remoulding the governments of Northern India. During this period the two Indian eras, known as the Samvat or Vikramaditya era (commencing 58 B.C.) and the Sâka era (commencing 78 A.D.), took their rise, and the principal subject of controversy has arisen from these two eras, with both of which the great Kushan ruler, Kaniskka, has been associated. One school claims that the Samvat era was founded by him to commemorate his accession 400 years after Buddha's death, while the other school maintains that the Sâka era was founded by him and adopted by the Sâka princes of Surâshtra, who were satraps under the Kushan kings. The latter view is that favoured by Professor Rapson (*see* p. 146), and those who are anxious to go more deeply into the matter will find it fully ventilated in the *Journal of the Royal Asiatic Society* during the past two or three years.

The earlier parts of Professor Rapson's volume deal with matters as to which a general agreement exists among experts, with differences of opinion of a minor character only. On such questions Professor Rapson is a recognised authority, and his statement of the conclusions arrived at is as a rule clear and convincing. Special reference may be made to the chapters on the Civilizations of India, the Period of the Vedas, and the Rise of Jainism and Buddhism. Under the first head will be found an account of the divisions of Ancient India and of the probable sources from which its population was derived, and with this account the Notes on the Ancient Geography of India, which follows as an Appendix at the end of the volume, should be studied. The list of names, with the accompanying explanations, is exhaustive and most useful. The map which follows would perhaps be more correct if changes in the course of the rivers were indicated. The courses of the Indus and its tributaries (especially the Satlaj) have changed much since the period dealt with, and in

some cases the courses now followed are of recent date. The fact, for instance, that the Satlaj did not join the Biās, but flowed separately to the Indian Ocean, affords a sufficient explanation of the fact that Alexander's turning point was the Hyphasis and not the Hesudrus. As a rule, this point has been neglected by modern historians. The change has been noted by Professor Rapson (*s.v.* Çutudrī), but the map should also show it clearly. It may also be noted that the ancient name of the River Jehlam (Vitastā, *q.v.*) still survives under the local name of Vēliat. The Kābul River (the Vedic Kubhā) cannot be correctly described (p. 30) as in Southern Afghānistān. It is in the north-eastern part of Modern Afghānistān, in the ancient regions of the Paropanisadā and Gandhāra, which lie to the north-east of the southern regions Draugiana and Arachosīā, the modern Sīstān and Kandahār. These, however, are minor points, and do not affect the value of Professor Rapson's work, which can be recommended as a trustworthy introduction to Indian history.

M. LONGWORTH DAMES.

Religion.

Marett.

The Threshold of Religion. By R. R. Marett, D.Sc. Second Edition. 1914.

62

This book consists of eight essays, most of which have appeared in periodicals like *Folk-Lore* and *The Hibbert Journal*. The last three were not in the first edition. One of these contains an account of a visit to the Pyrenean cave of Gargas, famous for the number of palæolithic hand designs stencilled on its walls. Another, entitled "The Birth of Humility," was the author's inaugural lecture as Reader in Social Anthropology at Oxford, and has already been published in pamphlet form. The third, "Savage Supreme Beings and the Bull Roarer," is an attempt to show how, among the Australian aborigines, a special group of their superior beings has been in large part evolved out of a personification of the Bull Roarer.

The book, as a whole, reflects the almost painful anxiety shown by a good many anthropologists in these later days to get behind the mind of the savage as it is affected by religion. All the essays, except one on "A Sociological View of Comparative Religion," go to support what appears to be the author's main object, viz., to call in question, in so far as it is supposed to supply a minimum definition of religion, the easily-grasped theory of Animism, so closely associated with the name of Professor Tylor, which has so long held the field. It might be urged that in the light of evolution, Animism must have been preceded by something less definite, more vague and general, for in the course of man's earliest development from the animal stage there must have been gradation, not only physical, but psychological, social, and religious. On the other hand, it might be said the author gives a too narrow interpretation of Animism as a general doctrine of spirits or souls, for they need not be limited to the human. Moreover, in so far as Animism is based on dreams, it may be said, in the light again of evolution, to go back to man in his very earliest state, for they must have been experienced from the dawn of human consciousness, since we have good reason to believe that animals dream as well as man. At what stage of his evolution man would put the "spirit" interpretation on his dreams it is impossible to say, but it may have been at a very early one.

Dr. Marett's object is to discover something worthy of being called religion, lower, more general, than Animism. He is in fact in search of a pre-animistic religion. He evidently feels that something less defined, more vague, than Animism, should be sought and found. His essays excite interest, but do not always satisfy it. Sometimes a fondness for the psychological form of presentation, and the terminology consequently used, make his style a little repellent and difficult to follow. There is a certain vagueness in some of his pages. Perhaps he would say that this falls in

with his fundamental thesis that early man must have had some vaguer, less defined, religious ideas and feelings than those of Animism. He finds them in the basic feelings of awe, the fruits of which are respect, veneration, propitiation, and service. He thinks that this feeling has its most fundamental form in the awfulness felt to attach to the dead human body in itself. This belief seems somewhat singular when we remember the disregard in which some primitive peoples hold the dead bodies even of their relatives.

Religious awe, says the author, is towards powers, but they are not necessarily spirits or ghosts, though they tend to become so. He sees the most typical example of such awe-inspiring power in *mana*, so characteristic of the Polynesians, but under other names found much the same in other parts of the world. What is *mana*? Is it not an awe-inspiring power having no definite habitation or embodiment, but exhibiting its influence through a multitude of channels? Is it not responsible for all that appears to the savage extraordinary, out of the way, supernatural or miraculous? If so, we are here obviously on a lower level, face to face with something more general, less defined than Animism. If we are justified in regarding awe thus inspired as religion, we have here a more elementary form of it, one nearer the dawn of humanity than Animism. In *tabu* we see the converse of this, the negative of *mana*. What is tabooed is always a power whose modes of action transcend the ordinary. To break a taboo is to set against oneself *mana*, or supernatural wonder-working power. The author's pre-animistic religion would thus seem to rest on the two widespread primitive ideas of *mana* and *tabu*. To quote his own words, "This *tabu-mana* formula will suffice to characterise the supernatural in its purely existential dimensions, that is as it is in itself, apart from its value to man." He does not put forward this view as a substitute for Animism. He is careful to point out that if his *tabu-mana* formula is substituted for Animism as a minimum definition of religion, the latter does not become obsolete. It is quite capable of existing in combination with a doctrine of spirits, souls, and ghosts.

This very shortly appears to be the chief aim of Dr. Marett's essays. They contain the evidence on which he bases his conclusions. In so short a compass the amount of evidence he is able to adduce is necessarily restricted, though it is put with characteristic force and sprightliness.

E. A. PARKYN.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

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(Donor indicated in parentheses.)

Excavations at Hengistbury Head, Hampshire, in 1911-12. By J. P. Bushel-Fox, with appendices by G. F. Hill, M.A., and Professor W. Gowland, A.R.S.M., F.R.S., F.S.A. (No. III., "Report of the Research Committee of the Society of Antiquaries of London.") 10½ x 7½. 83 pp. 34 plates, many illustrations. Horace Hart. (Society of Antiquaries.)

In Russian Turkestan, a Garden of Asia and its People. By Annetto M. B. Meakin. 7½ x 5. 304 pp., 16 full-page illustrations and map. Geo. Allen and Unwin. 3s. 6d. net. (J. Edge-Partington.)

Mithraism. By W. J. Phythian Adams. ("Religions, Ancient and Modern.") 7 x 4¾. 95 pp. Constable and Co. 1s. net. (Publishers.)

The Tomb of the Double Axes and Associated Group and Pillar Rooms and Ritual Vessels of the "Little Palace" at Knossos. By Sir Arthur Evans, Litt.D., F.R.S., P.S.A. 11¾ x 9½. 94 pp., with 7 plates and 97 figures in the Text.. B. Quaritch. (Author.)

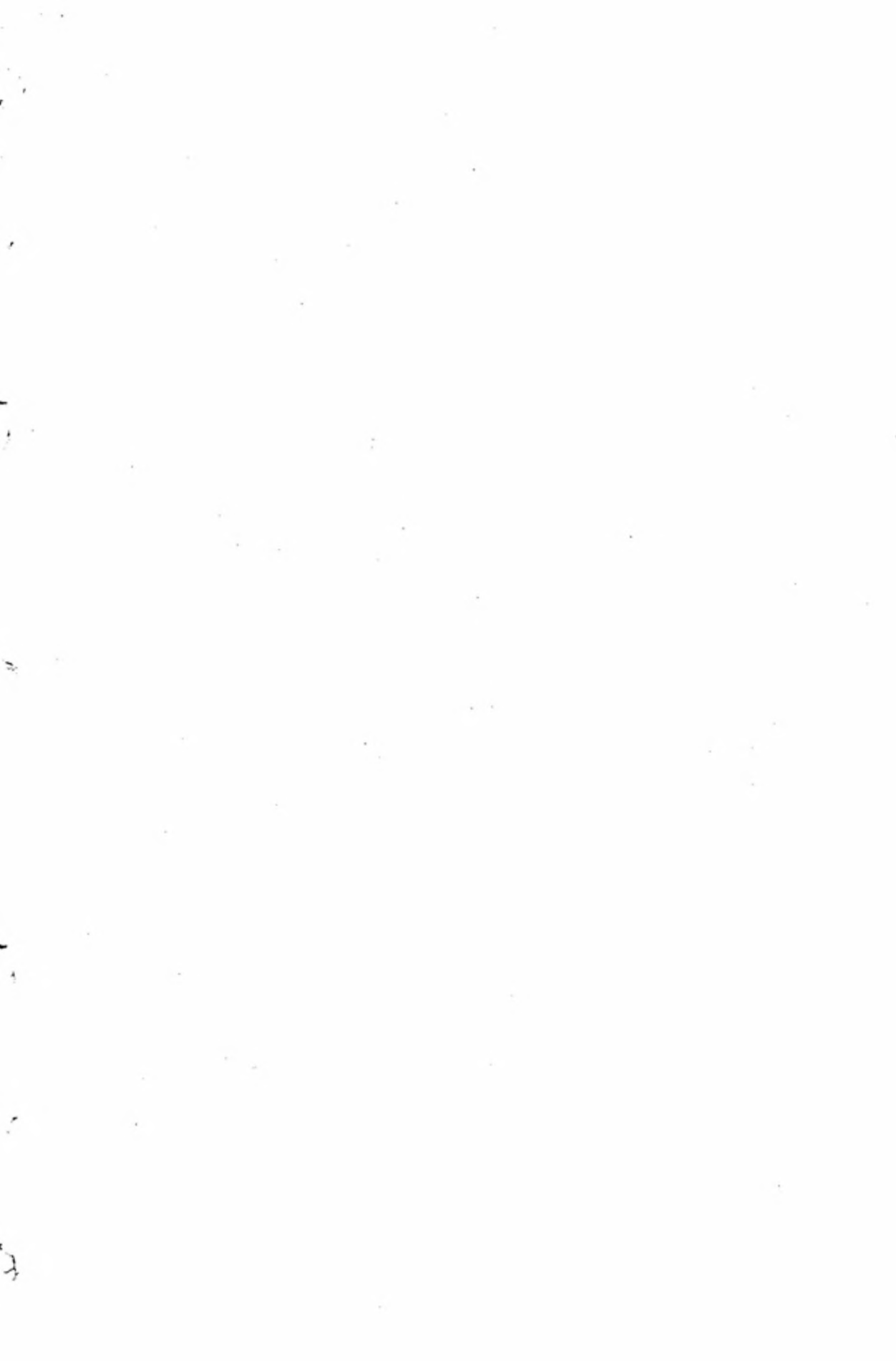




FIG. 1.



FIG. 2.



FIG. 3.



5



6



7



8



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10



11

PLASTIC ART IN THE GRAND CANARY.

ORIGINAL ARTICLES.

Africa: Art.

With Plate I.-J.

Abercromby.

Plastic Art in the Grand Canary. By the Honourable John Abercromby, **64**
LL.D., F.S.A.Scot.

In Vol. XLIV, pages 302-323 of the *Journal of the Royal Anthropological Institute* I gave an account of the prehistoric pottery of the Canary Islands. As an appendix thereto I now offer illustrations of all the specimens of plastic art preserved in the Museum of Las Palmas, Grand Canary. The photographs and measurements were made for me by Mr. Charles Medrington, English photographer, at Las Palmas. I have no notes upon the figurines, for during my visits to the Museum my attention and time were fully occupied by the pottery and the idea of having them photographed was an afterthought; indeed, the large figurine (Nos. 1 to 3) could only be seen from the front, and the smaller pieces (Nos. 5 to 11) were placed so high and in such a bad light that they could not be properly observed. Since receiving the photographs I have had a letter from Miss A. Breton, who has a large knowledge of American antiquities, saying that some of the smaller pieces are *really* Mexican. This may be explained by the fact that in the adjoining case in the Museum several objects from Mexico are exhibited and labelled as such. But as they are small I have not excluded them, for they serve as a contrast to the genuine figures. I suppose them to be Nos. 5, 7, 9, 11, and perhaps 10. No. 4, which is certainly genuine, is given for comparison, and is taken from Dr. R. Verneau's *Cinq années de séjour aux Iles Canaries*, Fig. 8.

The large and remarkable figurine of red earthenware (Figs. 1 to 3) measures 26 cm. or 10½ inches in height, 17 cm. across the shoulders, and 24 cm. wide at the base. It is hollow, is seated cross-legged, and is shown in three aspects, frontal, dorsal, and in profile. The head is small, the eyes are in relief with two holes to represent the pupils; two small punctures serve for nostrils, and the

mouth, which seems to be open and to show the teeth, is placed immediately above the chin. Of ears there is no trace. The neck is disproportionately long, as also in Figs. 4, 6, 8. The upper arms where they join the body are much swollen in their frontal aspect, though seen from the back this is not the case. The body gradually expands till it reaches the hips, and the navel is marked by a slight roundish depression. The thighs are enormously swollen. The left leg is broken, but the right leg terminates in a thin cylinder like the lower part of the left arm. It covers the position of the sexual organ so that the sex of the figure is not apparent, though the absence of breasts and the great development of the biceps might incline one to suppose it represented a male. Seen from the back it appears to be *steatopygous*. Three vertical lines of darker colour are visible down the back, and the right hand one shows two short diagonal offsets which might represent the lower ribs.

Fig. 4 was discovered by Dr. Verneau in a cave at Fortaleza de Santa Lucia de Tirajana in the Grand Canary. The grotto lay close to an *almogaren*, or place



FIG. 4.

of worship, situated on a very elevated position, extremely difficult of access. In the same cave he also found fragments of an analogous figurine.* The head of Fig. 4 is proportionally rather larger than in Fig. 1, and like it has no ears. The neck is of inordinate length and is supported at the back and sides by a mass of hair. The breadth of the shoulders, the whole bust in fact, is represented by a solid bar in such a way that the pendant breasts appear as if they were detached from the trunk. This could not have been the intention of the modeller, so that what looks like the waist is only the upper part of the pedestal which lower down expands into a circular flat surface. The sex is evidently feminine and Dr. Verneau considers it to be a representation of a female divinity.

Fig. 8, with a height of $7\frac{1}{2}$ cm., has been described and figured by S. Berthelot,† who states that it was found in a large cave in the Grand Canary. The face is almost circular; the eyes are shown by a disc in relief with a hole at the centre; the nose is very short and the distance between it and the mouth is excessive. The projecting lips are open and display a single tooth, but the ears have been omitted, as in Figs. 1 and 4. The head is supported by a long, thick neck. On both sides of this and down the back hung a mass of wavy or frizzly hair, shown by incised chevrons and coloured red. At the back, starting from the top of the head and following the spine, hangs a thick braid of hair shown by similar chevrons but painted black. Curiously enough, Berthelot mistook this plait of hair for a phallus, but this interpretation has been corrected by Dr. Verneau.‡

Fig. 6 appears to belong to the same type as Fig. 8, but further information is required to decide the point.

Of Figs. 5, 7, 9, 10, 11, I can say nothing except that they differ very much from figures that are known to be Canarian. And though my acquaintance with Mexican plastic art is very slight, I can well believe that the above are importations and not native work.

A most important point to determine is whether Fig. 1-3 is Canarian or an imported work of art. Miss A. Breton has informed me by letter that she has made a coloured drawing of this figurine and showed it at a meeting of the Anthropological Institute last May. Further, that she has at home a rather similar Mexican painted clay figure of Tarascan type and is inclined to believe that Fig. 1 is also Mexican, but the following reasons may be given for considering the work to be Canarian:—

(1) Externally, it presents the same red colour as the red-faced pottery of the Grand Canary.

(2) The simplicity of the three vertical lines of darker colour painted on the back strikes me as Canarian handiwork, and quite in accordance with the decoration of the pottery. It places the figure in the same period as the red-faced, painted pottery of the Grand Canary.

(3) The absence of ears and the exaggerated columnar neck of Fig. 3 are reproduced in Fig. 4, which is undoubtedly genuine.

(4) The huge development of the biceps may be explained by the fact that the natives of all the Canary Islands were notable wrestlers, and the names of several champions, renowned as wrestlers and possessed of enormous strength, have been recorded by Spanish authors.

(5) The figure has the appearance of being steatopygous.

If this is so a Mexican origin must be barred, for Dr. A. Hrdlička has recently stated his belief that all American natives represent in the main a single

* Verneau, *op. cit.* pp. 89, 90.

† *Antiquités canariennes*, pp. 234-5, Plate viii, Fig. 1.

‡ *Op. cit.*, p. 89.

stem or strain of people, identical with the yellow-brown races of Asia and Polynesia, and that there is a complete absence of steatopygy.* It is well known that this abnormality characterises many Tnareg women, and Dr. Barth has given the Tamoshegh term for it. Fr. de Zeltner, in a recent communication to the Anthropological Institute, has likewise dwelt upon the subject in connection with the southern Tnareg.† So, considering the undoubted physical relationship of a large part of the Canarian population with the Berber-speaking tribes of North Africa and the Sahara, it is quite probable that steatopygy may have existed among some of the natives of the Grand Canary. Galindo, an early Spanish writer, mentions that in this island a girl before marriage was set apart for thirty days and fed with large quantities of milk and meal to fatten her, for they imagined that lean women were less capable of conceiving children than those who were fat. If there was any natural tendency towards steatopygy this practice would tend to develop it. But this physical feature, except among Bushmen and Hottentots, appears to be confined to the fair sex, so if Fig. 6 represents a male figure the excessive development of the nates must be otherwise explained. On the supposition that the figurine represents a great wrestler and athlete, the thighs, in order to express immense strength, were very naturally exaggerated, and this carried with it a corresponding increase in size of the gluteal muscles and the volume of the nates. This explanation removes the bar upon a Mexican origin, but the first three or four considerations still have their weight, and can only be set aside by producing a Mexican figurine really comparable with Fig. 1. From a modern point of view Fig. 1 is not a success as a work of art, and yet to a Canarian it may have given the idea of a man of great muscular power, and that suggestion was probably what the modeller of the statuette in his clumsy way intended to convey.

NOTICES OF OTHER CANARIAN FIGURES OR IDOLS.

The earliest notice dates from 1341, when an expedition composed of Portuguese and Florentines landed on the Grand Canary and entered several buildings, including an oratory or temple. In this they found nothing but a single statue of stone, representing a man holding a ball in his hand. He was naked, but the sexual organ was covered with an apron of palm leaves, as was customary with the natives. The statue was carried off and taken to Lisbon.‡

At a later date, Andres Bernaldes mentions that in the Grand Canary there was a house of prayer called Toriña. It contained a wooden image, the height of half a lance, representing a woman completely naked. In front of her stood another piece of sculpture, consisting of a she-goat ready for the male, and behind this a he-goat carved in wood ready to cover her. Before this group the natives poured libations of milk and made offerings of butter.§

Galindo mentions that in the island of Ferro the women worshipped a female divinity called *Moneyba*, a word which, perhaps, may be explained by a Tamoshegh *ma anabai* ("mother of coition"). At any rate, the personage with the goats must have been a divinity of that kind, who looked after the propagation of animals on whose milk the natives mainly relied for their subsistence.

CONCLUSIONS.

It is hardly necessary to take up space by comparing Figs. 1-3 with the steatopygons figures found in Malta, Crete, the Peloponnese, the Aegean area, Thessaly, Servia, &c., as, apart from the cross-legged pose and the doubt regarding the sex,

* *International Congress of Americanists held in London (1912)*, pp. 61-2.

† *Journ. Roy. Anthr. Inst.*, Vol. xlv (1914), p. 358.

‡ Dr. Chil y Naranjo, *Estudios . . . de las Islas Canarias*, I. p. 262.

§ Dr. Chil, *op. cit.*, I, p. 517.

they differ in too many respects. The Canarian figure, if it really belongs to the island, as I believe, is *sui generis* and unique. The same may be said of Fig. 4. An elongated neck is no doubt characteristic of many early figures from Troy, Crete, Thessaly, Amorgos, and other places, and the pedestal with expanded foot may remind us of somewhat similar terminations to truncated figurines from Cyprus, but the treatment of the bust with pendant breasts is not to be duplicated elsewhere, so far as I know. Hence I conclude that in Figs. 1-3, 4, and 8 we have three specimens of indigenous plastic art from the Grand Canary dating from a period anterior to the arrival of any modern European people.

J. ABERCROMBY.

Japan: Folklore.

Hildburgh.

Notes on Some Japanese Magical Methods for Injuring Persons. 65

By W. L. Hildburgh.

Japanese magical practices for the purpose of causing bodily injuries to persons are, I believe, resorted to principally either in affairs connected with the affections or for the capture, by crippling, of malefactors who have escaped. In the notes given below I have included, in addition to such practices, frankly intended to cause injuries, a number of *majinai* intended to cause an unwelcome visitor to depart, or even merely to remain away, because these latter seem to be very closely related, with respect to the principles on which they are based, to the injury-*majinai*. In both classes of *majinai* an image of the victim, or something with which he has been, or is about to be, in physical or psychical contact, is operated upon, the difference between the two classes of *majinai* lying not so much in the means employed as in the degree of the results to be obtained—in the one class a gentle physical irritation (sometimes localised), or a sense of annoyance, is aimed at; in the other it is desired that the irritation produced shall be powerful enough to leave visible traces on the victim's body. When resorting, for comparison with the Japanese beliefs and practices, to the beliefs and practices of other peoples, I shall confine myself to those recorded of the Chinese and of the Malays.

The simplest form of injury-*majinai* is that in which an image, prepared to represent the victim, is given injuries representing the injuries which it is desired that the victim should receive. This form, which is one of the most obvious devices of mimetic magic, is of world-wide distribution and immemorial antiquity. Modern science has secured for the amateur sorcerer an easy method for carrying into effect a process of this kind; the operator merely boils in oil a photograph of the victim [Yokohama*]. This *majinai*, in use among a people almost as familiar with photographs as the average European town-dweller, is interesting as giving a practical example of one of the bases on which more backward peoples rest their frequent objections to being photographed.

A courtesan's *majinai*, given by de Becker,† which, employing a very similar process, "is sure to cure the man's fickleness," is, I think, intended to act on an absent person as a sort of magical aphrodisiac rather than as a means of causing any actual injury to him. A paper bearing a picture of the victim's private parts is to be boiled in a mixture of seven ingredients; viz., *sake*, vinegar, soy, oil, teeth-blackening mixture, water, and *tōshin* (pith used for lamp-wicks).

To cause a thief to return to the scene of his crime, so that he may be captured, a picture representing the culprit should be made, a nail should be driven through each foot of the picture, and, finally, a cup should be inverted over the nails.‡ While at first sight this seems to be a simple laming device, similar to some men-

* Names of cities given thus are those of the places at which I recorded the information cited.

† J. E. de Becker, *The Nightless City*, Yokohama, 1905, p. 142.

‡ From a Japanese commonplace-book.

tioned below, there may, I think, be some other operation involved, for we find the placing of an inverted teacup over the central one of five "wind" ideographs recommended as a means for calming a tempest.*

"The common mode of bewitchment is to form a lay figure of straw, pierced "with nails, and to bury it beneath the place where the person to be punished "usually sleeps."† The position here mentioned is one not infrequently selected in Japan as that most suitable for bringing a person under the influence of a magical object.

In a *majinai* intended to cause the guest of a house of entertainment to pay money owed by him, a broom is dressed so as to represent a human figure, with an *obi* round its waist and a towel wrapped about its head, and is stood upside down [although the description given is not clear I think that, as is usual in *majinai* employing a clothed broom, merely the broom is here inverted, not the entire figure]; then the operator complains to the dummy of the non-fulfilment of the promise, finally knocking it over and telling it to bring the amount in question the following day. The intention is to cause the victim to dream of the operator's indignation, and to come in consequence and pay.‡ In this *majinai* the broom-image seems to represent the victim, rather than a messenger.§

The "victim" is also represented by a broom-image in several *majinai* directed against unwelcome guests. In one, a broom, inverted and with a towel wrapped about its brush, should be stood against the wall of a room, and the lower part of its handle, resting on the floor, should be fanned, while the operator repeats, over and over again, the visitor's name followed by "please to go away" [Yokohama]. In this *majinai* the underlying idea is evidently that of causing the visitor's feet to become cold, and to make him depart because of his discomfort. In two others the production of a mental uneasiness, rather than of a physical discomfort, seems to be aimed at: "Stand a broom on end in the room next to your guest's room, and "laying out a pair of sandals before it, say in a whisper—'There now, *do please go away quickly*'"||; or, wrap the brush of an inverted broom in a towel, and go outside of the room in which it stands and beckon to it [Yokohama].

In the *majinai* we have examined up to the present no suggestion has been made of the bringing into action of any supernatural being; the effect produced on the image has been assumed (unless, because of the decay of belief or because of imperfect recording, some of the original data have been omitted) to be reproduced directly on the victim. There is another class of *majinai*, however, in which, while an image of the victim is employed, it has been used originally, I think, principally as an object for the guidance of an outraged and angered supernatural being. Sometimes the supernatural beings engaged are spirits of an inferior class, sometimes they seem to be powerful deities.

Pfoundes says (*op. cit.*, p. 120) "Persons wishing to bewitch their enemies

* See "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Soc.* (London), Vol. XII, pp. 28, 29.

† C. Pfoundes, *Fu-so Mimi Bukuro*, Yokohama, 1875, p. 20.

‡ de Becker, *op. cit.*, p. 146.

§ To obtain news of an absent person, the operator should dress a broom in human clothing and should stand it, very early in the morning (see remarks on the "Hour of the Ox," *infra*), in an empty room which has eight *tatami* (floor-mats); after placing an addressed letter in the bosom of the dummy, the latter should be told to deliver it, and to put the answer in a certain specified place. The operator should then leave the room without looking back at the dummy; if the latter topples over entirely by itself the answer demanded will be obtained. "This is an exceedingly doubtful charm" (de Becker, *loc. cit.*). In other *majinai* representations of animals are used as messengers.

|| de Becker, *op. cit.*, p. 145.

" invariably appeal to Fudō, to vent his wrath upon such as they wish injury to," Fudō being a deity who is supposed to punish wicked persons.*

A very well-known injury-*majinai*, the *Ushi Toki Mairi* ("Honour of the Ox Going"), is often to be seen in pictures or mentioned or described in print. Of this, one account says: "Jealous women employ this charm to avenge the infidelity of their husbands or lovers. Dressing herself in white, her hair hanging loose behind, a tripod (usually one of those used in cooking) on which three lighted candles are placed on her head, while in her mouth she holds a torch of bamboo and pine roots lighted at both ends, and round her neck a mirror, the slighted fair rises at the hour of the Bull (about 2 A.M.), and taking an image of the faithless one, or, as the case may be, of his frail companion or of both, nails it to a tree within the grounds of some shrine. At whatever part of the effigy the nail is driven, there will be injury inflicted on the original in the flesh, but if she should meet the ghost of an enormous bull and exhibit terror at the apparition the potency of the charm is lost, and can only be revived with incantation and imprecations on the offending pair."†

Another account says that at two o'clock in the morning the operator goes to the shrine of her patron god (usually the *Ujigami*); on her bosom a mirror is hung; sometimes she wears a crown formed of an inverted iron tripod bearing three candles. She carries a straw effigy of the victim in her right hand and a hammer in her left. She nails the image to the sacred tree before the shrine, and "While so engaged, she adjures the gods to save their tree, impute the guilt of desecration to the traitor, and visit him with their deadly vengeance." She visits the tree each night until the victim has sickened and died. A pine tree, about a foot thick, before a shrine of Kōmpira at Sabae, was especially favoured for this kind of operation.‡

Two other very similar forms of this type were described to me at Yokohama. In one the operator goes at night to the sacred tree of a shrine near her home, and, stating her purpose and the number of times she intends to come, drives in a nail through the image; she then pays the specified number of visits, on each occasion driving in a nail; after a number of nails have been inserted blood will issue from the tree if the victim is to die. In the other, among the details mentioned were the holding of a lighted incense-stick, by the operator, in each corner of her mouth, and the necessity for the most complete secrecy if the operation were to succeed in its object.

Lafcadio Hearn, in an account of some popular ballads, describes an injury-*majinai*. A picture representing the victim was prepared, and this, having been pasted upon a pillar in the rear of the temple at Kiyomidzu, in Kyōto, was transfixed by forty-nine headless iron nails, driven through various parts of it, the final two being driven through the eyes. Here the intention was to cause the victim to become very ill, and leprosy was the result.§

We are now in a position to examine this type of *majinai* in detail. An important point, which stands clear at once, is that the seeking of vengeance by means of the anger of the higher deities—that is, the deities to whom the shrines involved are dedicated—is (if it actually exists) a misconception on the part of modern believers. All the *majinai* cited evidently have, as their basis, the coercion and the angering of a tree-spirit; the fact that the trees mentioned as being employed

* Compare with this the visit paid by a person, at Amoy, to the "temple of the Eastern Mountain god, and . . . to that of the god of Wells and Moats, . . . two supreme administrators of divine justice," in order to bring down injury on an oppressor. See J. J. M. de Groot, *The Religious System of China*, Vol. V, Book II, p. 907.

† Pfouder, *op. cit.*, pp. 19, 20.

‡ W. E. Griffis, *The Mikado's Empire*, New York, 1896, p. 474.

§ L. Hearn, "Appendix" to *Kōkoro*.

are connected with shrines may possibly be due to the desire (common to the adherents of all great religions) to give some sort of religious sanction to an unorthodox practice, but it is more likely to be due, I think, to the greater age and size attained by sacred trees than by the majority of their unconsecrated fellows, for a special sanctity attaches to old and large trees.* The last example cited is no exception to the general rule, for a tree-spirit may continue to live in the wood of its tree even after the tree has been cut down and used for building; it is well known in Japan that much evil may result to the inmates of a house if, by carelessness or by design, one of its pillars has been set up with the grain inverted, thus angering the spirit dwelling within the wood.† When such injury occurs it is customary either to re-set the pillar with its fibres in their original position with respect to the ground or to apply a neutralizing charm. Certain Japanese trees, such as the *enoki* (a species of *celtis*) and the *yanagi* (drooping willow), both of which were formerly seldom planted in gardens because of the belief in their ghostly properties, were especially believed to contain spectres which could disengage themselves from their trees and walk about in human or animal form; such spectres were thought to be the more dangerous the older the tree; it was thought also that if either an *enoki* or a *yanagi* were cut into blood would flow from the gash.‡

The driving of the nails into the trees is a way of angering the indwelling spirits and calling them forth, I think, to seek vengeance in the directions indicated by the wounds on the victim's image (or, possibly, to do injury to the image, from which it should react on the victim). That it is not intended as a method of compelling, by annoying it, a tree-spirit to obey the operator's will seems to be shown by the lack of any promises of, or provisions for, the relief of the tree-spirit after its mission has been accomplished; in the numerous Japanese *majinai* in which compulsion by annoyance is attempted, relief or a reward is, I think, generally promised to the supernatural being involved. That the driving of nails is thought, in various parts of the world, to irritate tree-spirits has been shown by Sir J. G. Frazer.§ In Japan we find the driving of a needle into a *yanagi*, with the idea of annoying the tree-spirit and causing it to cure a toothache.¶ We find also some other charms

* "Individual trees of great age and size are everywhere worshipped in Japan." W. G. Aston, *Shinto*, p. 164.

† For a note on this see H. L. Joly's "Bakemono" in *Trans. Japan Soc.* (London), Vol. IX, p. 23. An almost identical belief exists among Malayan peoples; in Celebes and the Moluccas people are afraid of planting a house-post upside-down, lest the tree-spirit, who might still be in the timber, should resent the indignity, and inflict illness on the dwellers in the house. J. G. Frazer, *The Golden Bough*, 3rd Edn., Part I, Vol. II, pp. 40, 39, 30. We may note, in passing, that the undressed timbers used by the Malays, which taper, are much less likely to be used inverted than the highly-finished timbers used by the Japanese, and that, also, we may possibly find, in the lesser utility of inverted tapering logs, a factor strengthening the belief in the evils resulting from the inversion of timbers.

‡ L. Hearn, *Glimpses of Unfamiliar Japan*, 1894, pp. 358, 359. For much on plant-spirits and plant-demons in China (whence the Japanese ideas as to such creatures have evidently been largely derived), see de Groot, *op. cit.*, Vol. IV, Bk. II, pp. 273 *seqq.* (on pp. 273, 274 is given a story of a tree from which, when cut, blood flowed), and Vol. V, Bk. II, Chap. VI.

§ See *The Golden Bough*, 3rd Edn., Part VI, pp. 69, 70, 71, for methods of calling a deity's attention to an applicant's wishes, or of stimulating his activity (by annoying him) in respect to them. Compare also the following from de Groot (*op. cit.*, Vol. VI, Bk. II, pp. 1257, 1258):—"should a woman be troubled by the pangs of pregnancy, the first thing necessary is to remove nails which have inadvertently been driven into a wall, door, etc. . . . as they may be harassing . . . some earth-spirit"; and the following, quoted by Frazer (*op. cit.*, Part I, Vol. II, p. 36) from a Dutch source: "The Sundanese of the Eastern Archipelago drive golden or silver nails into the trunk of a sacred tree for the sake of expelling the tree-spirit before they hew down his abode."

¶ *Glimpses of Unfamiliar Japan*, pp. 598, 599.

for the cure of toothache in which, possibly, a similar idea is marked.* A certain Sumatran ceremony† resembles in several respects the Japanese injury-*majinai* under examination:—"the wizard . . . makes a puppet which is supposed to resemble "his intended victim; and repairs with it to a wood, where he hangs the imago "on a tree that stands quite by itself. Muttering a spell, he drives an instrument "through the navel of the puppet into the tree, till the sap of the tree oozes "through the hole thus made. . . . Soon afterwards the person . . . begins "to suffer from an ulcer [compare with the leprosy of the last Japanese example "cited], which grows worse and worse till he dies, unless a friend can procure "a piece of the tree to which the image is attached" [and can, presumably, through this fragment, exert a restraining influence on the malignant tree-spirit]. It should be noted that in several forms of the *Ushi toki mairi* the visits to the tree are repeated nightly, evidently with the idea of driving the spectre out nightly on its evil errand.

Whether the fact that the nails used are of iron has, or originally had, any particular influence on the supposed angering of the tree-spirit I do not know. The belief in iron as a substance peculiarly distasteful to supernatural beings (whether benevolent or evilly-disposed) is of world-wide distribution.‡ The belief seems to occur in Japan, as it does in China and among the Malays.

The "Hour of the Ox" (or "the Bull"), 1 to 3 A.M., at which those injury-*majinai* are to be performed, seems to owe its selection to various circumstances. It is the time which evil spirits are believed to favour for their excursions into the material world,§ and corresponds, in a way, to midnight in certain European conceptions. In China, "Light and fire, being integral parts of the Yang, have . . . "to be considered as no less destructive to the demon-world than the Yang is to the "Yin. . . . This theory raises the sun . . . to the dignity of chief expeller "and destroyer of demons. On the other hand it causes the night, especially its "middlemost part, to be considered as the time in which the demon-world is "dominant, and spectres prowl freely about."¶ Doubtless the fact that human vitality is likely to be near its minimum at about this period has helped to confirm the belief that it is especially favoured by ghosts. Furthermore, secrecy, an element of importance in many evil-working *majinai*, can more easily be observed at this time than at any other, and neither the operator nor the spirits worked upon are then likely to be interfered with by extraneous human influences. Finally, it seems possible that we have here, as in very many other Japanese matters, some belief in the special association with an occurrence of that animal of the Chinese cycle to which is dedicated the period of time in which that occurrence takes place. In the description of the *Ushi toki mairi* given in *Fu-so Mimi Bukuro* the statement is made that if the operator "should meet the ghost of an enormous bull and exhibit "terror at the apparition the potency of the charm is lost," wherefrom we may reasonably conclude that the spirit who has raised and sent on its evil errand is believed to have, in some cases at least, the form of a bull.¶ Possibly, too, the

* See MAN, 1913, No. 82, "Seven Japanese Variants of a Toothache-charm, including a Driven Nail"; note especially (c), where the nail is to be driven into a pillar, and (a) and (b), where it is to be driven into a wall.

† See Frazer, *op. cit.*, Part I, Vol. I, p. 53, quoting from a Dutch source dated 1886.

‡ See Frazer, *op. cit.*, Part II, pp. 226 *seqq.*, for numerous examples.

§ "In ancient Japanese times, the Hour of the Ox was the special hour of ghosts." Hearn, *In Ghostly Japan*, London, 1906, p. 211.

¶ de Groot, *op. cit.*, Vol. VI, Bk. II, p. 941.

¶ de Groot, *op. cit.*, Vol. IV, Bk. II, says (p. 279) that "at an early date, tree-spirits were "identified also with bulls," and (pp. 279, 281) gives several stories about a large *Rottlera* tree from which, when it was cut down, a furious spirit in the form of a bull emerged.

revengeful nature of the bull has helped toward the selection, for an injurious *majinai*, of the period in which his influence is believed to be predominant.*

If further proof than has been given were needed to show that the *Ushi toki mairi* is merely a demon-invoking performance it could be found in the accoutrements of the operator. The mirror upon her breast, the iron tripod on her head, the trinity of lighted candles set upon the tripod, the torch of bamboo and pine roots,† or the lighted incense sticks held in her mouth, all seem obviously to be protections against the attacks of evil spectres. I think that the unbound hair is probably intended as a similar protection,‡ and, possibly, also the white (a colour opposed to the darkness beloved of evil spirits) clothing. The employment of these protective devices is probably more or less connected with the common Japanese belief that the worker of baneful magic is likely to cause the filling of two graves—his victim's and his own§ ; in one form of the *Ushi toki mairi* the operator seems to try to avoid such consequences of her act by imputing the guilt of the outrage to her victim.]

W. L. HILDBURGH.

New Zealand.

Edge-Partington.

Feather Box (1907-23). By J. Edge-Partington.

66

Shortly before his death, Mr. Hamilton, the Director of the Dominion Museum, Wellington, N.Z., wrote to me with regard to the Feather Box, a note of which I had contributed to *MAN* (1907, 23); he says, "The box is the largest I

* "According to Van Helmont, the reason why bulls' fat is so powerful in a vulnerary ointment is that the bull at the time of slaughter is full of secret reluctance and vindictive murmurs, and therefore dies with a higher flame of revenge about him than any other animal." Aston, *op. cit.*, p. 332. J. Doolittle, in *Social Life of the Chinese*, Vol. II, p. 318, speaks of people of Fuh-kien Province using in a certain way pieces of yellow paper stamped with the head of a buffalo, to cause "one to become sick, stupid, or obedient to the will of another, or even to die."

† Protective powers are attributed to both the bamboo and the pine in China. We should note also that "Bamboo roots which have been for some time rotting under the ground . . . are the terror of robbers and thieves; but spectres also fear them." de Groot, *op. cit.*, Vol. VI, Bk. II, p. 1075.

‡ A Chinese book of the early part of the fourth century, in describing the means to be adopted in attacking a certain tree containing an enraged tree-spirit, says, "I will tell his warriors to paint their faces red, to let their hair flow in disorder, to put red clothes on. . . ." de Groot, *op. cit.*, Vol. IV, Bk. II, p. 281. "A courageous man while boldly fighting or trying to terrify by aggressive gestures, easily gets his hair disordered . . . to this day long-haired exorcists, assuming this terrifying aspect . . . are everyday appearances." *Ibid.*, Vol. VI, Bk. II, p. 1151. I am inclined to think that the loosened hair in these cases, and in the *Ushi toki mairi*, may belong to the class of protections which depend for their value upon the inability of a malignant power to determine the exact number of parts of which each of those protections is composed. On the other hand, it seems quite possible that it (and perhaps also the white clothing) is intended (due to a confusion of ideas which is common in magic) to cause the operator to be identified with the evil beings whose aid she claims. In a method of seeking vengeance on an oppressor, in use at Amoy, the performer has his "hair dishevelled, blackened face, a sheet of mock money behind each ear. . . . The strange accoutrement of the imprecator associates him with devils and demons who are expected to come and avenge him." *Ibid.*, Vol. V, Bk. II, p. 906. It would be an easy matter to quote numerous examples, selected from accounts of the customs of various peoples, in support of either of these conceptions.

§ Of a device in use in the Foochow district, Doolittle (*op. cit.*, Vol. II, pp. 320, 321) says: "Sometimes, it is asserted, the charm recoils from the intended victim upon the individual who uses it, and inflicts upon him that misfortune which he planned for another. The aggressor in this case must take immediate measures to rid himself of the injury . . . brought upon himself. . . . It is believed that the method . . . is never resorted to with perfect impunity on the part of one's enemy. He must first be willing to suffer some misfortune in his own person or his family."

|| Compare this idea with that of a Malay image-injuring ceremony, in which the operator, to absolve himself from blood-guiltiness, shifts the burden of his crime "on to the shoulders of the Archangel Gabriel." W. W. Skeat, *Malay Magic*, p. 572.

"have ever seen or heard of, with the exception of the one mentioned in the enclosed note taken from an old *New Zealand Journal*. It might be worth enquiring if the Rangī-haeata box can be traced. It is certainly not in New Zealand. It appears to be of the Bay of Islands workmanship, but of course that does not forbid its ownership by Rangī-haeata."

The following is the extract from *The New Zealand Journal*, July 3, 1852:—

"London, Latest Wellington News, March 3.

"New Zealand Society.—On Saturday evening, January 24, the members of the New Zealand Society were invited by his Excellency (Sir George Grey) to a conversation at Government House. In addition to valuable scientific works . . . we noticed several novelties of great interest connected with these islands; among them was a beautifully-carved feather box, presented by Te Rangī-haeata to his Excellency. The box (used for containing the albatross and other feathers with which the New Zealand chiefs were wont to adorn their person on important occasions) is about 3 feet long, and is covered with elaborate and grotesque carving; it was among the most valued of the personal possessions of the old chief, and may be considered as having been a sort of heirloom, having been distinctly traced back as being in his family for a period of upwards of three centuries. We believe it was so highly prized by Te Rangī-haeata and his ancestors as to have been until recently carefully hidden from the profane gaze of the Pakeha."

It will be seen how exactly the above description of the size fits the box in my possession; unfortunately, both Sir George Grey and Sir Charles Frederiek are dead, and there is no means, as far as I am aware, of finding out to whom Sir George Grey gave his box (there is no box at all approaching it in size amongst those which he gave to the British Museum), or from whom Sir Charles Frederiek obtained the box which passed into my hands at his sale. Oliver, in his *Views of New Zealand*, gives a portrait of Te Rangī-haeata. J. EDGE-PARTINGTON.

Obituary.

Parkyn.

Joseph Déchelette. By E. A. Parkyn.

Among the many losses suffered by our gallant Allies in the present war there can be few more poignant and regrettable than that of the distinguished archaeologist, Joseph Déchelette. Bravely leading his company, he was one of the early victims of this terrible conflict. His love for his favourite science was surpassed only by devotion to his country. M. Marcelin Boule, in an eloquent tribute to his friend and colleague, has put on record the Army Order recording his death. This by its very simplicity of statement is all the more touching: "Déchelette, capitaine de territoriale au 298^e d'infanterie, a été tué le 5 Octobre, alors qu'il entraînait sa compagnie sous un feu violent d'artillerie et d'infanterie, et lui a fait gagner 300 mètres de terrain; avant de mourir, a demandé au lieutenant-colonel commandant le régiment si on avait gardé le terrain conquis et, sur sa réponse affirmative, lui a exprimé sa satisfaction, en ajoutant qu'il était heureux que sa mort servit à la France."

There is a melancholy satisfaction in the fact that the fourth volume of his invaluable *Manuel d'Archéologie* was published a few months before his death. This volume brought the subject down to the Christian era, and thus in a sense completed it, though it was the author's intention to continue the work so as to include the Gallo-Roman period. Although M. Déchelette's *magnum opus* professes to deal especially with France, yet the introductory chapters to each volume, with the comparative references and illustrations throughout, give it a wide and general interest, and make it in reality of much value and importance as a general treatise on Prehistoric Archaeology. There is a marked absence of anything in the shape of

superfluous matter; in fact, the subject is in parts necessarily very condensed. Nevertheless, such is the clearness and finish of the author's style that the book may be read with facility and pleasure from beginning to end. Considering the *Manuel* extends to over 2,500 pages, this is, to say the least, remarkable. This clearness of exposition is assisted by the manner in which the work is illustrated. There are nearly 1,000 illustrations, many of which are composed of several figures, so that there cannot be less than from three to four thousand drawings. Every illustration is excellently chosen, never fails to tell its tale, and in the proper place. The authorities are given in full detail on each page, and these references alone make the work of the very greatest value to the archaeologist.

While we cannot be too grateful for what M. Déchelette has done, that gratitude is tempered with deep regret when we consider what he might still further have given us if his valuable life had been spared. He has been cut off at the age of 53, in the very zenith of his powers, his mind stored with knowledge and his faculties concentrated on every interesting problem of the prehistoric past. Although the author's enthusiasm for his subject is constantly apparent, he never allows it to carry him away or to cloud his judgment. On disputed or difficult points the evidence is carefully stated and temperately weighed. Indeed, few scientific works covering so wide a field and dealing with such multifarious detail will be found in which the author maintains such a calm, fair, and judicial attitude, whilst at the same time impressing his personality in the treatment of almost every topic.

This is all the more notable when it is known that M. Déchelette was not able from his youth to devote himself wholly to a scientific career. As a young man he entered the business in which his family was engaged, and applied himself to its prosecution for a good many years before finally giving himself up altogether to the subject he has so admirably adorned. Becoming conservateur of the museum at Roanne, forty miles from Lyons, he spent the remainder of his life in a comparatively small provincial town, and his work was done without the help accruing from the stimulating scientific life and thought of the capital. This more retired life no doubt has its advantages in freeing the worker from the excitements and distractions which living in the most attractive city in the world necessarily brings.

This is not the place to enter upon an examination of M. Déchelette's many contributions to archaeological science. It may, however, be said that the last volume of his *Manuel*, treating of the La Tène period, is especially interesting to Englishmen from the close connection of that epoch in France with the Late Celtic period in Britain. Many interesting allusions to this period occur, and one only regrets that space did not allow the author to enlarge more fully upon them. This was an epoch in which, if we may read between the lines, M. Déchelette took a special interest. He had been associated with his uncle, M. Bulliot, in his explorations of Mount Beuvray, continued them alone after his death, and wrote a charming little guide to the site. He translated M. Pič's valuable work on the prehistoric village of Stradonitz, in Bohemia, which shows so many analogies with Bibracte. An article on "L'Archéologie Celtique en Europe," which appeared in the *Revue de Synthèse Historique* in 1902, was afterwards published in separate form.

A frequent contributor to the *Revue Archéologique*, he published therein in 1901 an article on "Poteries de la Tène," and in 1902 another on "Montfortino et Ornavasso." In 1909 the same review contained an elaborate and learned article from his pen entitled, "Culte du Soleil aux Temps Préhistoriques." Since 1901 M. Déchelette was a constant contributor to *L'Anthropologie*. One of his latest and most important articles appearing in 1912 was partly called forth by Mr. G. Coffey's book on *New Grange*, and is entitled, "Une Nouvelle Interpretation des Gravures de New Grange et de Gavr'inis." In 1913 he published a finely-illustrated account

of the *Collection Millon*. The wide range of M. Déchelette's artistic sympathies and archaeological knowledge is further illustrated by *Les Peintures Murales de Moyen Age et de la Renaissance en Forez*, published in collaboration with M. E. Brabant in 1900, and by two volumes on *Les Vases Ceramiques ornés de la Gaule Romaine* in 1904. In the *Revue Archéologique* for 1901 appeared an article, "L'Officine de St. Remy et les Origines de la Poterie Sigillée Gallo-Romaine." These last, with many other contributions, evinced M. Déchelette's interest in, and profound knowledge of, the Gallo-Roman period, an exposition of which would have formed a continuation of the *Manuel*, but of which we shall now unfortunately be deprived. M. Déchelette's residence at Roanne could hardly fail to further this interest. No one with archaeological tastes and sympathies can breathe the air of the Rhone Valley without sharing this enthusiasm for the study of Roman civilisation and art. That mind, so well attuned by sympathy and knowledge to interpret this and so many other problems of the past, is now, alas! no more. France in losing so distinguished a son has at least the satisfaction of knowing that he gave an example in his life and in his death of a noble work nobly done.

E. A. PARKYN.

REVIEWS.

Ceylon: Folklore.

Parker.

Village Folk-tales of Ceylon. Collected and translated by H. Parker. (Vols. II. and III.) Luzac & Co., 1914.

68

The first volume of this series, of which these are the continuation, was reviewed in MAN some three years ago, and together they form a comprehensive encyclopædia of Ceylon folklore. The stories are gathered from varied sources—*The Cultivating Class, The Potters, The Washermen, The Tom-Tom Beaters*, &c.—and from the people of the Western Province and Southern India. They are all the more valuable and interesting as they are told as far as possible in the simple vernacular of the original narrator. In many cases they are variants of those recorded in well-known collections of fairy and folklore legends of eastern and other countries, such as *The Arabian Nights, The Indian Nights Entertainments, The Orientalist, The Folk-tales of Kashmir, Folklore of the Santal Parganas, Folk-tales of Tibet, Cinq Cents Contes et Apologues, Sagas from the Far East*, and many others. Some, indeed, are versions of tales familiar to our childhood, and amongst them the old Seeteh song, "Get up and bar the door, eh!" "The King with the Invisible Cloak," "The Three Wishes," "The Dog and His Shadow," and the Welsh ballad of the faithful hound Bedgelert, only in this instance the saviour of the child is a cobra.

The stories, however, are not mere variants in the ordinary sense of the word, as they are adapted to the habits and legends of the Sinhalese, and embellished with a wealth of local colouring. There are, of course, numerous original tales, which can hardly be termed imaginative, their plots being almost childishly simple in themselves, though they are of much value in illustrating the customs and superstitions of rural Ceylon. Thus we learn the origin of the capital of Ceylon—Kandy. A certain king considered the site "good and victorious ground" through the existence of a magic rock, which not only afforded shelter to a wounded animal but compelled the pursuer to turn back discomfited. There are several native law-suits recorded which furnish an idea of the Sinhalese notions of justice, many instances of a flower offering to obtain the fulfilment of a wish, of the performance of certain acts "for the sake of acquiring religious merit," of the reincarnation of humans in the bodies of animals or vice versa, of the belief in animism in certain

directions, and of a man's life being dependent upon some cherished possession—generally his sword.

Many of the tales treat of the "Rākshasas," the human-flesh eating demons, of "Yakas," who take up their abode in trees, of "sun-maidens," who, when their clothes have been stolen while bathing, reward the thief with supernatural powers for their return, and of giants whose wives befriend their unfortunate victims. The Rākshasas figure largely as the chief demons. Though cannibals and robbers of graves they are easily cowed and outwitted, and apparently are by no means difficult to kill. Moreover, either sex frequently enters into friendly and even marital relations with ordinary mortals. They are endowed with certain supernatural powers but are not able to exercise these beyond their own allotted district.

Animal lore also figures extensively, and turtles, hares, panthers, cobras, frogs, mouse-deer, play prominent parts in the stories, together with the tusk elephant, who is frequently entrusted with the election of a new king, when a tribal throne becomes vacant, the sapient parrot, and the crafty jackal—the counterpart of *Reynard the Fox*.

There are instances of marriages of humans with animals which after a little while—a kind of probationary period—cast their skins or shells and appear before their astonished and delighted spouses in the form of handsome princes or princesses, much the same as our old friends the "White Cat" or the "Beast" who was married to "Beauty." As a rule the animals display a much greater amount of the milk of human kindness than the humans themselves, and evince traits of gratitude, which are noteworthy wanting in both men or women, save for the ever charitable "Widow Woman" who is always ready and willing to shelter and assist friendless and penniless heroes.

Parental and filial affection is very little in evidence, fathers turning their sons out of doors on the slightest pretext, though the mothers generally soften the blow by speeding the outcasts with a parting gift of money and "cooked rice." Fraternal love, however, is far more prevalent, and there are various instances of brothers possessing a magic plant or flower which showed signs of failing whenever one of them was in danger—an appeal always and successfully responded to by the remainder. Marital infidelity is seemingly taken as a matter of course, and we are told of ingenious stratagems by which wives endeavour to outwit their lawful spouses—not, by the way, always with the desired effect. Moreover, the stories rarely point a moral, as success constantly attends the most crafty if not the most criminal knave.

Nearly every story is accompanied by a series of notes, in which the author compares the numerous variants in other countries and gives many interesting details relating to the religious, marriage, burial, and other customs of the natives. Mr. Parker has expended an immense amount of labour and research in these volumes, and we may congratulate him on having produced an excellent and standard work on the village traditions of the Sinhalese.

T. H. J.

Religion.

Owen.

The Infancy of Religion. By D. C. Owen, M.A., Oxford University Press, 1914.

69

Issued in the S. Deiniol's series, this little book seems to be intended as a convenient summary for the author's theological pupils of the results of scientific enquiry on the origin and early development of religion. A complete admission of the scientific point of view underlies its argument. It may thus be welcomed as a more or less authoritative announcement of the conversion of the more open-minded section of the clergy to the consciousness of what Anthropology has achieved

during the last generation. On the whole it is a fair and reasonable presentation of the evidence. The author, however, has consulted chiefly works of secondhand, which, excellent though they are, do not supply the want of reference to the records of original observers. The result is that he does not always grasp the real meaning of the matter he is dealing with, and that he generalises insecurely. Thus, to refer to *mana* as "divine energy" is stretching the word unwarrantably. In dealing with prenuptial licence he jumbles together the practices of quite different social states. In the one boys and girls have full liberty before marriage; and in this any "indiscretions," on the part of an unmarried girl do not affect her status in the matrimonial market. In the other she is required to be chaste, lest she lower her value, and consequently the price her father will get for her. Moreover, in the latter case, unless she be the daughter of a chief, seduction would usually entail merely the requirement to marry her. In fact, sexual relations of this kind are governed by the general social arrangements; they are various as the forms of human society, and as a rule they have nothing to do with religion.

Some few slips are observable. A. B. Ellis was not the author of the *History of Madagascar*: it was William Ellis, the missionary. Turner did not write the *History of Samoa*; and there is no evidence that the sandstone slab referred to was regarded as an embodiment of divinity. The Kurnai do not inhabit south-central Australia; and so far from being "but little removed from the starting-point of progress," they are among the most advanced of the Australian tribes. Unkulunkulu is very far from being the "High God" of the Zulus. Nor is Wakanda, as Mr. Owen seems to think, a personal being. Is it really "certain that eventually man in all parts of the world" adopted the custom of bloody sacrifices? What is the authority for "Mongolinto, the god of the Bechuanas"? The statement that Tsuni-Goab, the Hottentot hero, was "the red light of dawn," is due directly or indirectly to Max Müller. The identification is about as valuable as many other theories "made in Germany." Everybody is liable to error and inadvertence. Some of these are unimportant; but some affect the course of the argument and should have been carefully guarded against.

The author over-rates the influence of religion in the lower culture on morality and general progress. But it is a difficult subject; and all Anthropologists will agree that the attitude here taken is better than the old-fashioned one that attributed all beliefs and institutions different from ours to the devil. Put into the hands of a missionary-student, this little book would be likely to render him more sympathetic with his flock, and, therefore, to contribute to his success.

E. SIDNEY HARTLAND.

Folklore.

Pavitt.

The Book of Talismans, Amulets, and Zodiacal Gems. By William Thomas Pavitt and Kate Pavitt. London: William Rider and Son. 1914. Price 70 7s. 6d. net.

Of all the varieties of objects employed by mankind, few make so immediate and so direct an appeal to the imagination as amulets and talismans. They are the material portions of certain magical (using the word in its widest sense) operations, the channels through which forces not completely understood, or of entirely unknown nature, are thought to be brought into contact with common life. For this reason a book dealing with such objects is always sure to be welcomed for its general appeal, if not always for its scientific interest. The present work has been written primarily for the believer in things occult, who wishes to know something of the amulets of peoples and times other than his own, and something of contemporary beliefs with respect to the magical virtues of certain precious stones, and the authors

make no claim either to exhaustiveness or scientific accuracy. They have, wisely, limited themselves, in most cases, to descriptions, without attempting to explain the reasons assumed to underlie the employment of the things they describe. The first part of the work deals with "Amulets and Talismans"; the second with "The Gems of the Zodiac," a subject in which the authors seem to be considerably more at home than in that of the earlier part.

The book gives one the impression of having been compiled from notes, extracted from various sources, standard and otherwise, jotted down, more or less accurately, from time to time. References to the sources of information are seldom given, as the authors consider them to be of little value, for, as they point out, much of their material has passed through the hands of several, perhaps many, transcribers before reaching their own. At the end of the book a list of the works consulted is given, in which the reviewer recognises the names, among those of some valuable authorities, of several whose statements suffer greatly from the lack of definite references. Such a lack of references, coupled with the carelessness of transcription and the misunderstanding of passages which has so often been its accompaniment, naturally make a book of less service to the ethnologist, in so far as he requires not merely the accurate presentation of a subject, but also the presentation of the accompanying facts. It is, however, only fair to the authors to say that, had they adopted a scheme subject to such limitations, this book would probably not have appealed to the public for which it has been written.

An important fault in the book, to which the authors' attention should be directed if another edition be in preparation, is the continual confusion between the terms "amulet" and "talisman," and "symbol"; that is, many things which are merely symbols, and, so far as the reviewer's knowledge goes, are never used as amulets (although they may sometimes be represented on amuletic objects), are called indifferently "amulets" or "talismans." The book contains a number of interesting plates, illustrating some of the objects referred to in the text, and an excellent coloured frontispiece showing a series of twelve artistic ornaments, designed by Mr. Pavitt for the use of persons born under the dominance of various specific astrological influences.

W. L. H.

Africa, West.

Parsons.

A Hausa Phrase-Book, with Medical and Scientific Vocabularies. By Allen C. Parsons, W.A.M.S., &c., Late Medical Officer, Northern Nigeria
London: Humphrey Milford, 1915. 7.6n. 71

The use of Hausa is so general in a large part of our West African possessions (it may be of interest to recall in this connection that Mischlich's great dictionary was compiled in Togo) that a book like Mr. Parsons' is certain to be extremely useful. It comprises phrases coming under such headings as "Household Management," "Travelling," "Stable Management," "Military and Police," "Nursing and Hospital Management," "Forestry and Agriculture," &c. The sentences seem to be admirably selected, both for general utility and in order to illustrate the most important points of grammar and syntax. The compiler remarks, "It is not easy to say what is good colloquial Hausa, but an attempt has been made to steer a middle course between pedantically correct Hausa and the illiterate jargon used by 'boys'." He adds, "It is hoped that the Hausa spelling here adopted coincides as nearly as possible with the latest opinions." It is impossible without hearing the language spoken by natives, which the present reviewer has had no opportunity of doing, to express any opinion on this head, but one cannot help emphasising the necessity for an accurate phonetic determination of this language. Opinion, *e.g.*, seems to be divided as to whether *wani*, *woni*, or *wanni* comes nearest to the right sound;

while one authority pronounces the vowel to be the same as the English *u* in "much," or *o* in "money." There may be local differences in the sound; we should hazard the conjecture that it is really the open *o*, like our *ou* in "ought." Another point to determine is whether, and if so under what conditions, final *u* tends to become *ng* (as in "sing"), e.g., in such words as *chan*, *don* or *domin*, &c. The question of *pitch* also demands attention; we are informed by a correspondent that *a*, when used as the sign of the passive participle, has the rising inflection, as also "the syllable *ko* at the end of a sentence when asking a question and expecting "the answer Yes," as in *akakawo woni abu ko?* (was not such a thing brought?). It is possible that further careful inquiry might reveal other cases, though, Hausa being in its main structure a Hamitic language, one would not expect to find them so frequently as, say, in Yoruba or Ewe. A parallel case is Nama, which, Hamitic by origin, has become so far, to use Meinhof's expression, *angeneget*, as to have acquired various Sudanian features, and, among others, intonation as a means of distinguishing between words otherwise similar.

A. WERNER.

Anthropology.

Clodd.

The Childhood of the World. By Edward Clodd. The Macmillan Co., New York, 1914. 4s. 6d.

72

This is a revised and enlarged edition of a book more than forty years old and in its way a classic. Seeing that we all know and appreciate Mr. Clodd's anthropological knowledge and literary power, it is hardly necessary to say more than that this little work in its latest form is in every way worthy of him. Written for the young, it rejoices in a most appropriate title, and the child is reminded that this story of Man is in a very real sense the story of himself. The account comprises three parts, which are severally entitled "Man the Worker," "Man the Thinker," and "Man the Discoverer and Inventor." The prehistories are necessarily sketchy, and there is no fault to find with them unless it be that the fable of stages of culture on page 52, with its estimate of their duration in all too liberal thousands and millions of years, or the description of the three leading streams of languages on page 63, strikes one as survivals from the earlier edition. There is, likewise, a misprint on page 25, namely, *Kaprina* for *Krapina*. The second part, which deals mainly with early religious notions, shows us Mr. Clodd at his best. Light as is his touch, he composes a most telling picture of the primitive mind. The last part, which is by far the shortest, brings the human record up to date by glancing at the conquests of modern science. It is true that in this brief history of Man's progress certain aspects have had to be disregarded, notably the development of social organisation and marriage. Take it all in all, however, it is exactly the sort of true fairy-tale whereby the rising generation may be filled at once with reverence and with hope for the race to which they belong.

R. R. MARETT.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE.

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(Donor indicated in parentheses.)

Societal Evolution, a Study of the Evolutionary Basis of the Science of Society. By Albert Galloway Keller. 7½ × 5. 330 pp. Macmillan and Co. 6s. 6d. net. (Publishers.)

The People of India. By Sir Herbert Risley, K.C.I.E., C.S.I. Second edition. 10 × 6½. 472 pp. 36 illustrations and an ethnological map of India. W. Thacker and Co. 21s. net. (Publishers.)



EARLY MAYA POTTERY.

ORIGINAL ARTICLES.

With Plate K.

America, Central: Archæology.

Joyce.

Note on an Early Maya Pottery Head. By T. A. Joyce, M.A.

74

The pottery head figured on Plate K was obtained in a London saleroom, and formed an item in a rather miscellaneous collection of objects from Central America (principally the neighbourhood of Copan, Honduras) and Nigeria. It has been moulded by hand from a rather coarse-grained clay, is well-fired, and of a pinkish buff tint. It is only a fragment, and most probably formed part of a censor, the smoke escaping by way of the mouth and also through small perforations in the eyes.

The modelling is extremely vigorous, and is quite characteristic of the early remains of the Central Maya region, the region to which the oldest and finest megalithic monuments belong. In particular the artificially flattened forehead, lending an exaggerated prominence to the glabella and superorbital ridges, the hook-shaped depression in the eye (to give the effect of a "high light"), the twisted ornament passing across the bridge of the nose and under the eyes, the ear ornaments, and the small appendages at the corners of the mouth, are typical features of early Mayan art. The twisted ornament is also found in Mexican art, and is characteristic of figures of the god Tlaloc, but strangely enough the ornament is reversed in his case, the twist pointing downwards and the ends passing *over* the eyes.* In Mayan art, however, it is seen on the faces of several of the gods.

Since the head under discussion formed part of a censor, and was therefore devoted to ceremonial use, it is probable that it represents one of the early gods. If this is so, the deity portrayed is probably "God D" (according to Schellhas' nomenclature). This god, also known as "the God with the Roman nose," is the deity portrayed so often in the Dresden Codex (*e.g.*, IX, b, right†), whose hieroglyph is compounded of the *ahan*-symbol and two stone knives, and who has, on good grounds, been identified with Itzamna,‡ sky-god and culture-hero. The head of this deity appears on the early monuments of the central area both as a hieroglyph and also as issuing from the dragon-heads of the so-called "ceremonial bar," which, as I have shown elsewhere, probably represents the heavens. In all probability this personage occupied much the same place in the Mayan Pantheon as Tonacatecutli in that of the Mexicans.

Both on account of the artistic excellence of the modelling, which is vigorous in the extreme, and to which the photograph hardly does justice, and owing to the rarity of pottery remains relating to the Central Mayan area, the head described is worthy of the notice of the readers of MAN. Owing to the generosity of Sir Henry Howarth, K.C.I.E., it now forms part of the collection at the British Museum.

T. A. JOYCE.

Etymology.

Hocart.

On the Meaning of the Rotuman word "Atua." By A. M. Hocart.

75

In a paper on "The Meaning of the Fijian word *kalou*,"§ I showed that the word *kalou* is used of ghosts, of spirits not known to be of human origin, and of animals into which ghosts or spirits enter.

The Rotuman *atua* will not detain us so long, as its original meaning is still current in the island, and any Rotuman will tell you that *atua* is a dead man

* See my *Mexican Archaeology*, Fig. 86 f, p. 357.† *Ibid.*, Fig. 47 d, p. 223.‡ *Ibid.*, p. 227.§ *Journ. Roy. Anthr. Inst.* 1912, Vol. XLVII, p. 413.

(*famör ala*). It is actually used of the dead body, and once children playing with human bones told me they were "the bones of *atua*" (*sui ne atua*).

Rotuma, like Fiji, has its "spirit animals," called *manman atua** (F. *manumann halou*). The reason why they are so called is quite plain to the natives, and it is the same as in Fiji. The animal is the *tu'uq̄r*† of the *atua*. Ngarangsau, my most intelligent informant, defined the word *tu'uq̄r* thus: "The *atua* lives with the " tropic bird [we were speaking of the tropic bird] at all times." I asked him what the meaning of *manman atua* was; he answered, "If a man dies and his " *tu'uq̄r* is the tropic bird, the tropic bird will tell things. If the tropic bird is " my *atua*, it will come to my house and tell me someone is going to die."

The story of Rasmintunt, as told me by Rupea, an old woman, confirms this definition. For the upshot of the story is that two sisters conceived in a miraculous way by Ravak, a great *atua*. The son of the elder was called Ngarangsau, and he ruled over Li'marā's,‡ the abode of ghosts in the sea. The son of the younger, Farpapan by name, "had the frigate-bird as *tu'uq̄r*, and flew about, and the frigate-bird was taboo (*ha'u*) to the people of Motua by reason that it was the son of " Taisisin." Rupea has herself observed the taboo before she became a Christian.

Another story told me by Tū'Purotu illustrates the same belief. I translate from the Rotuman:

"There was an evil *atua*, an *atua* of Noatgu, and it came to pass that Noatgu made a feast of old and brought it to Sawkamo, and the *Sgu*§ lived in Sawkamo. And Kure (the *atua*) came in that feast, and so he came, and the people of Noatgu came, and Kure came with them, and they did not know because he was *atua*. And Noatgu returned to their place and left him: he was inside a pig. And he caught a woman, and he entered that woman, and he caught her. For it is the way of that *atua*, if there is a woman, to make himself into a man and go to that woman and marry her. And if it is a handsome man he makes himself into a woman and marries that man. And so he made himself into a man and married the woman which he had caught. They asked what ailed her, and the woman did not know. So they consulted an oracle (*re ḡitu*) and asked the *ḡitu*|| what was the matter with the woman. And the *ḡitu* said it was Kure, the evil *atua* of Noatgu, and told Riamkū¶ to seek a place for Kure. Thereupon the woman recovered. And Riamkū said that Kure should dwell in the well at Ut heta. Thereupon the woman recovered, and he dwelt in the well at Ut heta."

"So the people here, if they see a fish dead upon the beach, cannot eat it. If the body shows no wound they cannot eat it, because the fish is not dead; it is Kure the evil *atua*. If a person eats fish lying on the beach he will die. Kure can make himself into a snake and can make himself into a fish. Kure is a man who died a long time ago (*famör al ne tuuas*)."

There is a well-known legend of Tshutshu that two girls fell over a cliff and had the turtle as their *tu'uq̄r* (*tu'uq̄r se hoi*).

Atua and *ḡitu* overlap; many, but not all, *ḡitu* being *atua*. Vima, the *ḡitu* of Tshutshu, had an owl as *tu'uq̄r*.

The Rotuman *atua* is therefore the exact equivalent of the Fijian *kalou*.

Rotuman phonetics prove decisively that the word *atua*, and therefore presumably

* *ā* sounds like a very broad *o*.

† *q̄* is the reduced form of *q* and lies between French *e* and *ε* (as in *je*). *Tu'uq̄r* is the short form of the word; it only occurred in the short form; the full form ought to be *tu'uq̄ri*, but there is some doubt whether it might not be *tu'ura*. I therefore use only the short form until I can find out which is the correct one. It will be noted that the word *tu'uq̄r* is equivalent to the Fijian *wangga* or *tolu*.

‡ Li'marai of the charts.

|| A kind of spirit.

§ Sacred chief.

¶ Chief of Tshutshu.

the beliefs connected with it, is not as old as the Rotumans. For *t* has been transformed by the Rotumans into *f*, as, will be seen by comparing Rotuman with neighbouring tongues :—

Fijian.	Wallis Islands.	Samoa.	Rotuman.	English.
tuli mata ndalluga	tuli mata falinga	tuli mata laringa	fuli mafa falinga	deaf. eye, face. ear.

Therefore, whenever we find a Fijian, Wallisian, or Samoan *t* represented by *f* in Rotuman, we are forced to conclude that the word was introduced into Rotuman after this change had ceased to operate. If *utua* and *gitu* were as old established words in Rotuman as *fuli*, *mafa*, and *falinga*, they would have undergone the same changes and become *afua* and *gifu*. Therefore they must have come into the language later.

Now Rotumans trace their origin from Samoa. Their language, however, is there to prove that there must have been a population anterior to the coming of Raho and his Samoans. It is reasonable, therefore, to suppose that it was Raho who brought in, among other elements of culture, the words *utua* and *gitu*, together with the beliefs that they imply.

A. M. HOCART.

East Africa.

Stannus.

Pre-Bantu Occupants of East Africa. By Hugh Stannus, M.D.

76

Under the above heading Mr. Beech has recorded in MAN, 1915, 24, some notes on the Kikuyu tradition of the *Maithoachiana*, or "cannibal dwarfs" as he calls them, a legendary people who are supposed to have inhabited that part of East Africa before the Gumba, who in turn were followed by the Kikuyu.

In reading the description given by Mr. Northcote of these "earth-gnomes" I was immediately struck by the resemblance between his account and my own notes on a legendary "little people" in Nyasaland, and I have thought it might be of interest to reproduce my own notes for readers to compare. In some notes on Machinga Yao customs I have said :—

"*Chitwe*: This word is common to several tribes, and among them appears to have various shades of meaning. Among the Yao the *Itwe* are 'the little people' of the Leprecan order. They rob the gardens and cause rot among the pumpkins; their little footprints can be seen where they have passed hither and thither; fruits and vegetables that they touch will come bitter.

"To prevent these disasters the Yao, at the time when their crops are ripening, take some of their different kinds of vegetables and place them at cross-roads, hoping thereby to satisfy the *Itwe* and prevent them coming into the gardens. The *Chitwe* is variously said to be like a man but rather like an animal. He has two legs but goes on all fours. The Yao describe another legendary race of 'little people' who 'used to live in the country and who may still be met with,' 'who knows?' He was of very small stature, grew a long beard, was very touchy, quarrelsome, and fierce, and carried spears as his weapons. When anyone met one he was immediately asked: '*Mumboulekwapi*?' (From how far did you see me?) and it was always as well to pretend to have seen the little man coming a long way off, and make him believe he was considered quite a big person; if you said, 'Hullo, I have only just spotted you!' he would immediately spear you. They are commonly supposed to dwell on the tops of high mountains and were iron workers. They are called the *Mumboulekwapi*.

"There is no relation as far as I know between these two classes of 'little people,' but I think these stories go to uphold the theory recently reiterated by Hastings Guilford in his *Hunterian Lecture* (1914), that folk-lore fables of hobgoblins, &c., have a basis in fact.

"He believes that dwarf races at one time were to be found possibly over a very wide area of the globe. In this country I think it may be that one sees the transition from handed down historical facts to true fairy stories.

"The *Chitowe* is doubtless the *Chiru* of the Anyanja, mentioned in Scott's dictionary as Miss Werner supposed, for one finds that among the Anyanja at the southern end of the Protectorate they describe *Chitowe* as only having one side to his body, so that he is invisible when viewed from the offside, thus resembling the *Chiruwe*, who has one half of his body made of wax. The Chinyanja form of the question asked by the 'little people' is *Mwandionerakuti*? and this word is used as their name."

This same legend is not only found among the Anyanja and Ayo of the southern part of Nyasaland, but also among the Atumbuka (Abenga) and Ankonde in the northern districts of the Protectorate, where the "little people" are called *Mwandioneranku*, that is to say, the people who always ask "*Mwandioneranku*?" ("Where did you see me?"), and one's Nkonde informant will add, "If you answer that you only saw him when he was quite close he will spear you or shoot you with a bow and arrow, as he likes to think that he is a big man and can be seen from afar off."

It is interesting to note that these people in the northern part of Nyasaland have heard of the Congo pygmies; they say, "There are little men living at the Congo, real men, we call them *Tung'ombe*—('little cattle')."

The Kikuyu word *Maithoachiana*, Dr. Leys tells me, means "eyes of children." The account here given, I think, answers Mr. Northcote's query in relation to the question asked by *Maithoachiana*. There can be little doubt we have the same tradition or legend among the tribes of Nyasaland as among the Kikuyu some 15 degrees further north. I doubt not that it is a widely spread one among most Bantu peoples. The resemblance between the African fables, and the legends of northern Europe cannot be neglected. Dr. Leys has reminded me that the "little people" of Germanic legends were iron workers, just as are the *Maithoachiana* and *Mumbonelekwapi*. While inclined to agree with Mr. Beech that these African traditions are substantially true, I think one must then subscribe to Hastings Guilford's theory regarding Europe and elsewhere. HUGH S. STANNUS.

Egypt.

Bates—Wolff.

A Nephrite Celt from the Fayūm. By Oric Bates, *Peabody Museum, Harvard University*, and John E. Wolff, *Harvard University*. 77

The Peabody Museum of Harvard University possesses a large number of neolithic implements from the Fayūm and the Egyptian cases. Most of these objects were obtained by purchase in 1914.

In this collection is a broken celt which was obtained from an Arab who regularly visited the Fayūm, and who, in the course of his journeys, occasionally picked up a few stone implements. On his authority the specimen in question was found near Dimah on the day before it was secured for the museum collection. There is no reason to doubt the vendor's story.

The implement is here shown in Fig. 1A, B, and C. It measures at present 10.3 cm. in length, and has a maximum breadth of 7.8 cm. The cutting edge, which is broken away except at one place in the middle, had the form of a flat are, the chord of which was 6.1 cm. long. From the centre of the chord to the

centre of the arc the distance was 0.9 cm. The greatest thickness of the implement was 3.8 cm., the plane of the cutting edge being 2.0 cm. from a plane tangent to the cheek of one celt, and 1.8 cm. from a plane tangent to the other. At the butt the implement had been broken and shattered. One side showed distinctly that the edge had at some time been reground, making the celt a little "stubbier" than it had been originally. The whole surface was weathered by exposure to sand-winds, which had here and there pitted the implement, and had smoothed the once sharp fractures. The stone was compact, heavy, and of a dark greenish-grey, with an obscure lustre due to weathering.

From the drawing it may be seen that this celt differs essentially in type from those commonly found in the Fayūm and in Egypt. The known Fayūm types are, for the most part, small implements of chipped flint, with edges converging towards the butt, and with a cutting edge sharpened by grinding. Such celts are of fairly common occurrence, but are quite different in character from the specimen described above.

Again, such celts as have been found in the Nile Valley are, for the most part, short, nearly round in cross section, and nowhere broader than along the chord of the cutting edge. A group of such celts, which are far commoner in Nubia than to the north of Aswan, may be seen figured in one of the reports of the Nubian Archaeological Survey.*

The celt shown in Fig. 1A, n, c, is thus of an uncommon type, since its greatest width is not along the chord of the cutting edge.

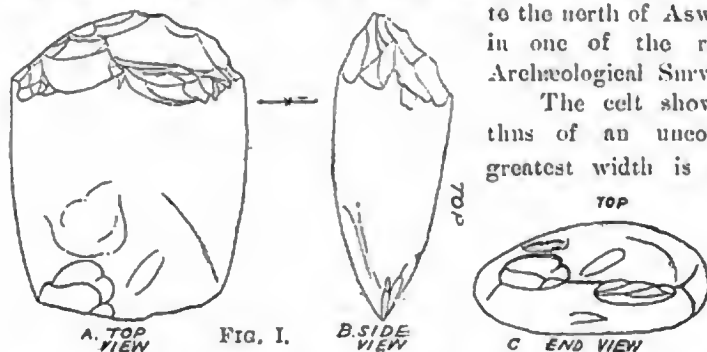


FIG. 1.

The Fayūm celts thus far collected are wholly, as far as I am able to say, of flint or chert. Those from the Nile Valley are of various materials, flint being found in Egypt, but, up to the present time, unreported from Nubia or the Sudan. The commonest Nubian material appears to have been diorite; in the Sudan a more extensive range of similar substances was employed.

The specimen here illustrated is of nephrite. I have been unable to ascertain that any implements of this material have hitherto been reported as coming from anywhere in Egypt, Nubia, or the Fayūm. As the neoliths from the last-named district, although hitherto insufficiently studied, are coming to be regarded as of importance in connection with the question of Egyptian origins, the occurrence of this celt, so unusual in form and substance, deserves attention. The researches, moreover, which, since the explosion of Dr. H. Fischer's thesis as to the oriental provenance of jade, jadeite, and nephrite,† have given us a considerable literature on these substances, add to the interest attaching to the celt described above. It would be rash to attempt at present to explain the significance of its occurrence, but its importance warrants its being put on record.

Lest the determination of the substance be called in question, I append a note by Professor John E. Wolff, of Harvard University. Professor Wolff very generously

* C. M. Firth, *The Archaeological Survey of Nubia. Report for 1908-1909*. Vol. II. Cairo, 1912, Pl. 38b. In the Anglo-Egyptian Sudan small "stubby" celts in great variety are a characteristic feature of the neolithic culture of the region.

† H. Fischer, *Nephrit und Jadeit*, &c. Stuttgart, 1889.

had a thin section ("ca. $\frac{1}{320}$ of an inch") prepared from a fragment cut from the broken butt of the celt, and was at great pains to examine the specimen.

ORIC BATES.

NOTE BY DR. WOLFF.

The rock has a dark greyish-green colour on the fresh fracture, with a lustrous dark green glaze on the weathered surface; it breaks with a flinty fracture. The faint foliated structure seen in the microscopic section can hardly be detected in the hand specimen. The grain is so fine that the rock appears homogeneous, even with a high power lens, except for the larger grains of quartz and a few specks of pyrite.

As seen in microscopic section the rock is composed mainly of a network of extremely minute plates, prisms, or granules, of a pale yellow-green colour showing a longitudinal cleavage, but irregular outlines; the refractive index is between 1.610 and 1.620, double-refraction moderately high, maximum extinction-angle to the prismatic elongation, and cleavage 16 degrees, with positive elongation. One complete cross section of the amphibole prism was seen enclosed in quartz, but otherwise the masses are too small to show that feature, though the mineral is evidently an actinolite, and constitutes about 80 per cent. by volume of the rock. The other essential constituent is quartz in small oval to sub-angular or angular grains, the larger ones having a rough parallel arrangement of their longer axes, which gives a faint tendency to a schistose structure that is not expressed by the actinolite webbs. About 20 per cent. of the rock is composed of these quartz grains, together with a small amount of epidote and titanite in minute granular masses. There are also occasional grains like the quartz in size and shape, but composed of fine parallel plates of sericite, probably representing grains of decomposed feldspar.

The grain of the rock is minute, even microscopically. The actinolite prisms and grains vary from $\frac{1}{100}$ to $\frac{1}{100}$ mm. in length or cross section; the epidote grains are ca. $\frac{1}{100}$ mm., while the quartz grains vary from $\frac{1}{100}$ mm. to $\frac{1}{100}$ mm. The specific gravity of the rock in several small pieces varies from 2.932 to 2.937, which is lower than that of pure nephrite or actinolite by several hundredths, due evidently to the percentage of quartz (Sp. G. 2.65).

The rock can therefore be called a nephrite, meaning by that a fine-grained tough rock composed essentially of minute fibres of actinolite, with, however, in this case, some quartz. The rock is of metamorphic origin in its present form, but the quartz grains resemble the elastic quartz grains of original fine grained slates. Whether the present development of actinolite is due to regional metamorphism or contact metamorphism it is impossible to say, but at any rate the rock can only have come from some region where there has been extensive metamorphism of one kind or the other.

JOHN E. WOLFF.

Burma.

Burman Modesty. By R. Grant Brown.

Brown.

78

Havelock Ellis, in a chapter on the evolution of modesty, remarks that a man who had been married twenty years said he had never seen his wife entirely nude. I repeated this to a Burman servant who had been married over twenty years, and he gave the answer I expected, "Of course not." He said he thought very few Burmans had seen their wives naked. This is perfectly in accordance with the general demeanour of Burmese women, among whom immodesty might almost be said to be more severely condemned by public opinion than immorality, so far at least as unmarried girls are concerned; and this in spite of a freedom to appear and talk to men in public which is hardly known among the great races to

east and west of them. It is helped, no doubt, by the practice of public bathing, and of effecting a complete change of clothing in front of young men. This is done so skilfully that there is no suggestion of impropriety, and the habit is followed at home. But Burman modesty goes further than this. Even a man, shut up in a room by himself, does not strip himself naked when changing his clothes, though these usually consist of only two garments. The Burman believes that he is constantly watched over by twelve spirits, six of whom are good and six evil. To strip himself naked, or even to expose the parts which are usually covered in polite society, would offend the good spirits, and he avoids it.

The good spirits watch at the head of his bed, and the evil ones at the foot. Therefore the head of the bed must always be treated with reverence. Nothing unclean must be put near it, and no one, not even the owner of the bed himself, must pass over it. If it is not near the wall a wide circuit must be made.

A Burman sleeps with his head due east, or due south. Those positions are equally good. Points between are to be avoided if possible, but are not so bad as points tending towards the west or north. The west is the worst of all. But I am straying from my subject.

In a Burman girl, or even a young married woman who has not borne a child or become pregnant, the breasts are the most carefully guarded part of the body. When she is bathing she raises her lower garment (the only one then retained) and doubles it over the breasts before removing her jacket. After the bath she fastens on a dry garment over the other, a little higher up, and then lets the other fall. At other times she wears not only a jacket, but a very tight bodice underneath it, compressing the breasts rather than the waist, and causing the loose jacket to conceal their outline entirely. The effect, combined as it is with that of a tight-fitting skirt of bright silk or cotton, is more pleasing than might be expected, in spite of its transgression of one of the canons of modest and beautiful dress—that it should conceal the lines of the figure without destroying them.

The *tamein*, which is simply a strip of cloth wrapped round the waist (as we might wrap a bath-towel), and causes the wearer to expose her leg while walking, is now rapidly becoming extinct. Its place is taken by a wider piece which is sewn up like a European skirt. As top and bottom are the same width, and much larger than the waist, it is folded in three in front of the body and then tucked in. A man wears a similar garment, but in order to reduce the width of the waist he twists two parts of the upper edge together. It may be thought that such a garment is insecure, and so indeed it is; but accidents are met with such prompt resourcefulness that nothing untoward happens. When a monkey, with the unerring instinct of his kind for humorous situations, snatched at the garment of a portly Burman magistrate who was culling upon European ladies, the magistrate collapsed upon the floor with such celerity that, though without even the protection of a shirt, he completely defeated the beast's vile scheme.

On the very rare occasions when a Burman woman takes leave of her modesty she does so with a thoroughness which can only be accounted for by the nearness of the race in point of time (not otherwise) to savagery. This happens when she goes out into the street to do battle with her enemy, usually another woman. First there is a torrent of obscene abuse, which is returned. As the frenzy of each combatant rises, she strips off her lower garment, slaps with her hand that which should be hidden, and hurls a rude invitation at her adversary. The writer has never witnessed such a scene, but he has found a European convulsed with laughter in the main street of a busy town, and was told that the two respectable-looking Burman ladies who were sitting in their shops a few feet away had, some moments before, been seen by him rolling naked together in the gutter. To us the strangest

part of such a performance is that each woman thinks she has somehow vindicated the justice of her cause and brought disgrace upon her enemy.

A few weeks ago a Burman girl who was giving evidence on behalf of her friend in a case of attempted rape was asked whether an unmarried girl would be more disgraced by an attempt to rape her, or by actual connection with her lover. She replied, with entirely unconscious humour, that the former would disgrace her more because the latter would not be known to anyone but themselves.

R. GRANT BROWN.

Ethnography.

Caillaud.

De l'identité des races qui ont formé les nationalités britannique et française. Par F. Romanet du Caillaud, membre de la Société de Géographie de Paris et de la Gaelic League de Dublin. 79

Un professeur allemand, se basant sur le nombre des hommes d'Etat anglais de race celtique, a écrit que la guerre actuelle était une guerre des Celtes, unis aux Slaves, contre les Germains.

Ce Herr Professor ne croyait peut-être pas avoir dit une aussi exacte vérité. La nationalité britannique est, en effet, formée des mêmes races que la nationalité française.

I.—RACES CELTIQUES.

Dans l'antiquité les Iles Britannique et la Gaule furent peuplées par les mêmes races celtiques.

L'Irlande et le Nord-Ouest de l'Ecosse furent l'habitat de la race Gallique ou Gaëlique. En Gaule, au temps de Jules César, les Galls étaient établis au centre : Arvernes, Elnens, Séquanes, Allobroges, etc. . . . Le Gaëlique se parle encore en Irlande et en Haute-Ecosse. Il y a même actuellement en Irlande un mouvement considérable pour la restauration de la langue nationale, mouvement dirigé par la Gaelic League de Dublin.

Les Kymrys en Grande Bretagne occupaient l'Ouest de l'île ; en Gaule l'Ouest du pays, de la Gironde à la Seine. Le Kymry se parle encore dans le pays de Galles et en Basse-Bretagne française.

Les Belges, appelés Lloëgrwys au 5^me siècle de notre ère, habitaient l'est de l'Angleterre et le Sud-Est de l'Ecosse ; leur langue, nommée en Angleterre le Cornique, s'est éteinte complètement dans le comté de Cornouailles à fin du 18^me siècle.* En Gaule, le territoire des Belges s'étendait du Rhin à la Marne et à la Basse-Seine.

En Grande Bretagne, une peuplade, dont le territoire allait du golfe de Bristol à l'île de Wight, portait spécialement le nom de Belges. De même, nous trouvons une tribu de Parisiens au bord de la Seine, et une autre au nord de l'embouchure du fleuve Abus (l'Humber), aux environs de la ville actuelle de Hull ; --- une tribu d'Atrébates en Gaule autour de la ville actuelle d'Arras, et une autre sur la haute Tamise, à l'ouest de Londres.

La même langue se parlait des deux côtés de la Manche ; et l'interprète de Jules César, lors de son invasion de la Bretagne, fut Comius, le chef des Atrébates de Gaule.†

Même culte de chaque côté de la Manche, le culte druidique. En Gaule, le centre de ce culte était dans le pays des Carnutes. Dans la capitale de ce peuple (aujourd'hui Chartres), les druides, dit la légende, avaient élevé un autel à la Vierge qui doit enfanter (*Virgini parituræ*). D'après César leur doctrine venait de la

* Augustin Thierry, *Histoire de la Conquête de l'Angleterre par les Normands*, 9^e Edition, Paris, 1856, Tome II, pp. 316, 317.

† *De Bello Gallico*, lib. iv

Bretagne,* et c'était en Bretagne qu'allaient étudier les Gaulois désireux de connaître parfaitement la religion druidique.

Les deux principales villes de Bretagne de l'époque romaine ont conservé leur nom celtique, légèrement transformé : Londin, aujourd'hui London (Londres en français), Eborac, aujourd'hui York.

Les deux provinces orientales de la Gaule Belgique, si l'on en croit leur dénomination (*Germania Prima* et *Germania Secunda*) et aussi les assertions de Tacite et de Pline, auraient été peuplées par des tribus germanes. A la vérité, l'assertion de Tacite n'est formelle que pour les Tungres, lesquels portaient dans le principe le nom de Germains : ce nom, qui peut-être était seulement celui d'une caste, celle des guerriers (*war-men*, *wehr-männer*), était, assure Tacite, celui de leur tribu (*natio*) ; mais plus tard il fut étendu à toute la race (*gens*).†

Les Tungres durent prendre la place de la tribu belge des Eburons (nom à physionomie gauloise), dont le chef au temps de César portait un nom bien Gaulois, Ambiorix.

D'après Tacite, les Bataves étaient une tribu du peuple germain appelé Cattes, qui, chassée par une sédition domestique, se réfugia dans l'île formée par les bouches du Rhin.‡ Mais les noms de leurs villes sont gaulois : *Lugdunum Batavorum* (Leyde), *Noviomagus* (Nimègue), *Batavodurum* (Wyck-Te-Duursted ?), *Arénac* (Arnhem ?)§.—La terminaison en *ac* est celle de l'adjectif dans les langues celtiques ; elle est prise substantivement pour les noms géographiques.

D'après Tacite, viennent encore de Germanie les Trévires,|| les Ubiens,¶ les Nerviens, les Vangions, les Némètes, les Triboques.** Pline ne met pas au nombre des Germains, les Tungres et les Trévires, mais seulement les Triboques, les Némètes, les Vangions, les Ubiens, les Bataves et les Gubernes.††

C'est en Gaulois que se comportent les Trévires dans leurs insurrections sous Julius Florus‡‡ et sous Classien et Tutor.§§ A la vérité, Tacite, dans d'autres passages,||| considère les Trévires comme Belges et Gaulois. D'ailleurs, deux localités Trévires portent un nom à physionomie gauloise : *Rigodulum*¶¶, à deux lieues de la capitale des Trévires, et *Antunnae* (Andernach) sur le Rhin.

Sur les territoires de ces divers peuples que Tacite dit originaires de Germanie, les noms des localités qui ne sont pas romains sont gaulois :—

Chez les Nerviens, *Bavac* (Bavay), *Camerac* (Cambrai), *Tournac* (Tournay) ;

Chez les Ubiens, *Marcodurum* (Düren) ; *Tolbiac* (Zülpiéh), *Bonna* (Bonn)—*Bonna* en gaulois veut dire limite ;

Chez les Caracates, *Moguntiac* (Mayence) ;

Chez les Vangions, *Borbetomagus* (probablement Worms) ;

Chez les Nemetes, *Noviomagus* (probablement Spire) ;

Chez les Triboques, *Argentoratum* (Strasbourg) et *Argentoraria*, noms dont les deux premières syllabes sont des mots gaulois, *Ar* étant l'article, et *Gent* signifiait *Oie*.

Comment faire concorder les assertions de Tacite et de Pline, relatives à l'origine

* *Eod. opere*, lib. vi.

† *De Moribus Germanorum*, 2.

‡ *Hist.*, iv, 12 ; *De Mor. German.*, 29.

§ *Arénac* et *Batavodurum* sont cités dans Tacite, *Hist.*, v, 20.

|| *De Mor. German.*, 28.

¶ *Hist.*, iv, 28, 64 ; *De Mor. German.*, 28.

** *De Mor. German.*, 28.

†† *Hist. Nat.*, édition de Paris, 1543, p. 62.—Les Gubernes doivent être les mêmes que les Gugerues du 4^{me} livre des *Histoires* de Tacite. Certains les considèrent comme étant les mêmes que les Sicambres qui au temps d'Auguste furent déportés sur la rive gauche du Rhin. T. Bruzen la Martinière, *Dictionnaire géographique*, la Haye, 1730. Tome II, article "Belgique," p. 100.

‡‡ Tacite, *Ann.*, III, 40.

§§ *Id Hist.*, iv, 55 et s.

||| *Hist.*, iv, 71, 73.

¶¶ Tacite, *Hist.*, iv, 71.

germanique de ces peuples, avec la forme gauloise des noms de leurs agglomérations urbaines ?

Des Gaulois ayant habité la Germanie (Tacite le reconnaît*), on peut supposer que les peuples en question étaient des tribus gauloises, qui, demeurées en Germanie au milieu des populations de race et de langue tudesques, passèrent en Gaule tardivement, à une époque connue historiquement du temps de Tacite. Cette hypothèse est, du reste, conforme au texte de Pline qui place dans la grande fraction Germanique des Istrovens les Kimbri (Kymrys) du milieu des terres, *Cimbri mediterranei*.†

Ainsi, sauf les contrées habitées par les Tungres et les Sicambres ou Gugernes, tout le bassin de la rive gauche du Rhin paraît avoir été, dans les deux premiers siècles de l'empire romain, occupé par des peuples de langue gauloise.

II.—LA CONQUÊTE ROMAINE ET LA CONQUÊTE TUDESQUE.

Gaule et Bretagne furent toutes deux conquises par les Romains. Pendant quatre siècles et plus, la Gaule fut imprégnée par la civilisation romaine. Soumise un siècle plus tard, mais non complètement, la Bretagne garda davantage sa physionomie celtique ; et, après le départ des légions, toute la descendance romaine s'absorba parmi les populations de langue gauloise.‡

Comme toutes les provinces de l'empire romain d'Occident, la Gaule et la Bretagne subirent des invasions germaniques — la Gaule celle des Goths et des Burgundions, puis celle des Franes, dont elle prit le nom, France. La Bretagne fut envahie par les Jutes, les Saxons et les Angles.

Les Franes étaient une confédération dont les tribus occupaient les cours du Rhin, partie sur la rive droite, depuis le Mein jusqu'à la mer du Nord, partie sur la rive gauche, de Cologne aux bouches du Rhin.

La tribu dominante de cette confédération habitait primitivement les bords de la Sala (aujourd'hui l'Yssel) et, à cause de cet habitat, s'appelait Saliens ; elle avait aussi reçu le nom de Mérowings, dérivé du nom de son premier roi, Mérowig. C'était l'ancienne nation germanique des Sicambres,§ qui résista à César||, puis, soumise par Auguste, fut alors déportée sur la rive gauche du Rhin.¶ et fournit ensuite à l'empire romain une de ses troupes auxiliaires les plus importantes, dont nous retrouvons les cohortes en Thrace,** en Pannonie, sur l'emplacement de Bude,†† en Mauritanie Césarienne.‡‡

Les Jutes, les Saxons et les Angles venaient de contrées plus septentrionales, de la Chersonèse cimbrique ou Jutland, du Holstein, des côtes méridionales de la Baltique. Leur langue était à peu près la même que celle des Franes ; car, lorsque plus tard, à la fin du 6^{me} siècle, des missionnaires, envoyés par le Pape Saint Grégoire le Grand et présidés par Saint Augustin de Canterbury, vinrent prêcher l'Evangile aux Saxons d'Angleterre, ils prirent avec eux des interprètes Franes.§§

En France, comme en Angleterre, la population conquise dut céder aux envahisseurs une grande partie de ses biens. Mais, les Franes ayant été dès le début de leur invasion convertis au christianisme catholique et leurs conquêtes ayant été

* *De Mor. German.*, 28.

† *Op. et edit. cit.*, p. 61.

‡ Augustin Thierry, *op. et edit. cit.*, Tom. I, p. 16.

§ *Narislfi Chronicon centulense*, cité par Augustin Thierry, *op. et edit. cit.* Tom. I, note 5 de la p. 31, continuée p. 32.

|| *De Bello Gallico*, iv, vi.

¶ Tacite, *Ann.*, xii, 39 ; Snécone, Octav. Aug., Aurelius Victor, *Principium*.

** Tacite, *Ann.*, iv, 47.

†† Inscription romaine citée par Bruzen la Martinière, *Dictionnaire géographique*, déjà cité, article "Sicambria."

‡‡ Léon Rénier, *Inscriptions romaines de l'Algérie*, Paris, Picard, 1855-1886, N^{os} 3889 et 3938.

§§ *Naturalis ergo lingua Francorum communicat cum Anglia*. Willelm Malmesbury cité par Augustin Thierry, *op. et edit. cit.* Tom. I, p. 43, note 3.

favorisées par les évêques des Gaules, ils subirent l'influence de la civilisation des Gallo-Romains, et sauf dans le Nord-Est de la Gaule, ils adoptèrent peu à peu la langue de la population conquise, au lieu de lui imposer la leur.

Les Anglo-Saxons, au contraire, en lutte constante avec les indigènes de la Bretagne, les subjuguèrent d'une manière plus violente et les traitèrent en serfs ; ce qui dut faire disparaître en peu de temps la langue nationale bretonne de la partie de l'île soumise aux Anglo-Saxons.

Au commencement du 11^{me} siècle, au moment où l'Angleterre allait être conquise par les Normands de France, l'anglo-saxon était la langue incontestée de la Grande Bretagne, tant en Angleterre que dans les Basses-Terres d'Ecosse, que les Anglo-Saxons avaient colonisées au temps de leur invasion ; il était la langue de la plupart des descendants des vaincus réduits en servage, aussi bien que celle de la race des vainqueurs. Les dialectes celtiques n'étaient parlés que dans quelques pays montagneux d'Angleterre, comme le Cumberland, le Westmoreland et la Cornouailles, en Ecosse dans les Highlands, les Iles et la région de Dumbarton, dans le Pays de Galles et quelques districts environnants.

III.—LA CONQUÊTE DE L'ANGLETERRE PAR LES NORMANDS DE FRANCE.

Au 11^{me} siècle cette conquête imposa à l'Angleterre le système féodal français, une législation nouvelle, qui est le point de départ du droit anglais moderne, enfin, pendant plus de trois siècles, la langue française comme langue officielle et comme langue sociale.

Admis comme langue judiciaire par un acte d'Edouard III de 1362, l'anglais moderne mit encore de longues années à se constituer. Le français resta la langue de la cour et de la haute aristocratie jusqu'à la fin de la dynastie française des Plantagenêts.

Aux Plantagenêts succéda un de leurs descendants par les femmes, lequel était de race celtique, Henry Tudor, petit-fils d'un compagnon d'armes d'Owen Glendower, le dernier roi du Pays de Galles.

Ainsi s'accomplit la prophétie de Merlin, promettant qu'un Kymry régnerait sur l'Angleterre ; cette prophétie, Henri VII voulait la compléter en faisant monter après lui sur le trône le nom légendaire d'Arthur, le dernier *penteyrn* (roi) de Bretagne : son fils aîné reçut le nom d'Arthur. A quinze ans, en 1501, Arthur Tudor (Tudor suivant l'orthographe anglaise), fut régent d'Angleterre pendant l'absence de son père sur le Continent. Il épousa Catherine d'Aragon, mais mourut quelques mois après (2 avril 1502). Son frère cadet Henri VIII le remplaça.

C'est sous la dynastie celtique des Tudors que l'anglais moderne s'est définitivement formé comme langue littéraire ; langue de transaction entre le français des conquérants et l'anglo-saxon du peuple conquis, l'anglais tient du français par la construction de la phrase et par l'origine de plus de la moitié de ses mots—ces mots français étant prononcés d'une manière spéciale, qui ressemble souvent à la prononciation normande médiévale du français. De l'idiome tudesque saxon l'anglais moderne tient par ses conjugaisons, ses articles, ses conjonctions, le forme de ses adjectifs et de certains de ses verbes, enfin une certaine partie de ses mots.

Sur le Continent, la langue franque, parente de l'anglo-saxon, s'est conservée, plus ou moins transformée. Elle est représentée par les dialectes allemands et hollandais qui, avant le développement scolaire haut-allemand dans la Prusse Rhénane s'étendaient même sur la région allemande de la rive gauche du Rhin située au nord de Cologne. Les contrées de ces dialectes étaient les pays de l'ancien habitat des Francs Ripnaires (les environs de Cologne), des Francs Chamaves (partie des provinces hollandaises d'Over-Yssel et de Gueldre), des Francs Saliens (partie des provinces de Gueldre et d'Utrecht, Brabant et Flandres). En 795 plusieurs milliers

de Saxons de Witikind furent déportés par Charlemagne dans les Flandres ; mais de tels colons, réduits au rang de *lites* (demi-serfs), durent être soumis aux habitants antérieurs du pays, de race franque, et par suite de cette condition subalterne, ils se fondirent dans la nationalité franque.

Au reste, le centro du Brabant, la bauliene de Bruxelles, porte en flamand le nom de Petite France, *Kleyne Frankryk*.

Enfin, les dialectes flamands-hollandais sont les dialectes tudesques modernes dont les mots ressemblent le plus aux mots tudesques de même signification de l'anglais moderne.

CONCLUSION.

Les faits historiques que je viens de citer montrent l'identité de la formation des deux nationalités britannique et française : à savoir un fond gaulois, civilisé par les Romains, et mélangé de sang tudesque ; enfin une langue moderne apparentée.

Je dois ajouter que, d'après l'opinion de quelques auteurs géographiques, et aussi d'après mes observations personnelles, faites pendant dix ans sur les paquebots allant de Liverpool au Canada, le type celtique, qui déjà règne presque absolument en Ecosse, en Irlande et dans le Pays de Galles, tend à prédominer parmi la population de l'Angleterre proprement dite.

F. ROMANET DU CAILLAUD,

Isle (Hanto-Vienne, France).

Japan : Folklore.

Hildburgh.

Notes on Some Japanese Magical Methods for Injuring Persons.

By W. L. Hildburgh. (See No. 65.)

80

Another type of injury-*majinai* in which, I believe, the idea of injuring or annoying a supernatural being also occurs, seems to be that in which a picture of the *Hashiri Daikoku*, the "Fleeing [or "Running"] Daikoku,"* apparently representing Daikoku walking off with his sack, is used. In order to injure, by laming, so that he may be captured, a thief who has decamped, this picture is set up, inverted, on a wall, and pins or needles are driven through each foot, and, by some people, through whatever other parts the operator wishes to injure (excepting the throat, "lest the victim die"), while a promise is made that if the victim is caught the pins will be removed and the picture set in its proper position. I have elsewhere† spoken of this picture as being used as a representative of the victim ; I now believe, however, that the idea underlying the *majinai* is that Daikoku should be irritated, by the inversion of his likeness (a common Japanese way of annoying a supernatural being) and by the insertion of the pins, into causing the injuries in the parts of the victim indicated by pins in the similar parts of his own picture, while the throat must be left unpierced, not because of a tender regard for the victim, but for fear of Daikoku's vengeance on the operator. Both at Nikko and at Yokohama, whence came my information about and my specimens of the *Hashiri Daikoku*, my informants spoke in a manner leading me to think that the picture was regarded as associated with the victim ; such association I now believe to be merely the result of an easy confusion of the picture to be injured with the images, &c., to be injured in other *majinai*.

Aston quotes a *majinai* to bring back a runaway : "If you nail his shoe in " front of the kitchen furnace he will come back of his own accord."‡ This seems, at a first glance, to be merely ordinary sympathetic magic, either with the intention of laming the victim or that of fastening him to a fixed spot, working (as in some

* See "Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII, Plate III, and text on p. 156.

† "Charms and Amulets: Japanese," in *Encyclopædia of Religion and Ethics*.

‡ "Japanese Magic," in *Folk-Lore*, Vol. XXIII, p. 195.

of the thief-catching *majinai* given below) on something formerly in contact with the victim, but closer examination shows that it possibly belongs to the class of *majinai* in which the will of a supernatural being is brought to bear on the victim. The Gods of the Kitchen Furnace are well-recognised Japanese divinities,* and, since it is considered that at least one of them objects to pointed or sharp tools being put on the hearth,† it seems not unlikely that the nail employed is intended to annoy the deity rather than to act directly on the runaway.

In this last example the widespread principle of operating on an object which has been in contact with the victim, and is, in consequence, sympathetically connected with him, is utilised. The same principle appears in a certain *majinai* for ridding oneself of an unwelcome visitor, in which three moxas are to be burned, in succession, on the bottom of one of his *geta* (wooden clogs), preferably on the unworn part between the projections, but generally (for fear lest the visitor, on reaching home and seeing the scars, may feel insulted) on some part of the wearing surface [Yokohama]. This seems, like two of the broom-image *majinai* described above, to be a means for drawing the attention of the visitor to his feet; a courtesan's *majinai* for sending a visitor away, in which some lukewarm ashes, wrapped in a piece of paper, are placed in his bedding and near his feet,‡ seems to contain a similar idea.

Instead of an article of clothing, a footprint is a favourite medium for an attack on a thief who has escaped, because of its evident physical connection with the thief (and largely, I imagine, because the earth within it has been stepped over by the victim, and has thereby been brought into an exceptionally close psychical contact with him), and because by injuring the footprint the thief will be hampered and thus delayed.§ Thus, if a thief has left footprints, a large moxa should be ignited on one of them and fanned so that it burns strongly [Yokohama]; or, a moxa should be burned on each of the footprints which may be found.|| A Japanese book of recipes recommends, for the capture of a thief, that a paper bearing a certain written formula should be attached to a stick, and the latter put through one of his footprints.¶

There is a very widely-distributed belief that if a person passes over a thing, and especially if he remains above it for some time, an intimate relation is thereby established between the person and that thing.** That this conception, which appears quite frequently in contemporary Japanese magic, is old in Japan, is shown by a story of about 1000 A.D., in which a diviner, on being consulted, said, "Somebody who intended to kill you by means of sorcery has buried here a magic object, thinking that you would pass over it. . . ." On hearing these words Michinaga caused the ground to be dug up, and two pieces of earthenware were found, crosswise bound together, and wrapped up with yellow paper twisted into a string. . . .†† The identity, to which I have already called attention, of the ideas underlying injurious *majinai* with those underlying *majinai* against unpleasant guests, is further illustrated by the following, to keep an unwelcome visitor away:—"Take a clean bit of earthenware. Inscribe it with the name of the

* See *Shinto*, pp. 159, 160. For some information as to these deities in Fuh-kien, see Doolittle, *op. cit.*, Vol. II, pp. 81 *seqq.*

† "Bakemono," p. 42; and *Shinto*, p. 160. Compare also footnote §, on p. 119, *supra*.

‡ de Becker, *op. cit.*, p. 145.

§ "It is a world-wide superstition that by injuring footprints you injure the feet that made them." Frazer, *op. cit.*, Part I, Vol. I, p. 207. Numerous examples are cited.

|| *Glimpses of Unfamiliar Japan*, p. 603.

¶ *New Majinai, Incantations, and Means*, Kyōto, about 1843, p. 23.

** For examples of this, among various peoples, see Frazer, *op. cit.*, Part II, pp. 423, 424.

†† M. W. de Visser, "The Dog and the Cat in Japanese Superstition," in *Trans. Asiatic Soc. of Japan*, Vol. XXXVII, p. 18.

" person and the Chinese character for 'stop.' Put it up in yellow paper, tie it crosswise, and bury it in the ground three feet deep at the place by which the person usually approaches."*

Things which have formed part of a person's body have been used in Japanese magic (as in magic in all parts of the world) as media for the infliction of injury, but I am, unfortunately, unable to describe any of the *majinai* in which they are employed. Many of the Japanese superstitions associated with the hair and the nails show that a connection is believed to continue between them and the persons from whom they have been cut, and some of the superstitions regarding their disposal suggest that those superstitions are based on a fear that injury may be worked upon such persons. Aston says: "The possession by the operator of the hair or nails of his victim adds greatly to the potency of his devices. Hence they are carefully kept by the proper owners and thrown away together in the twelfth month."†

The following two curious beliefs, quoted by de Becker,‡ may possibly have some bearing on injury-*majinai*; the second is interesting as showing a definite penalty attached to what is thought to be an evil-working operation: "If you have *te-midzu* (water for washing the hands) thrown over you, you will die within three years"; and "If you throw *te-midzu* over a person you will have a child without hands."

W. L. HILDBURGH.

REVIEWS.

Europe: Anthropology.

Sikes.

The Anthropology of the Greeks. By E. E. Sikes, M.A. London: David Nutt. 1914. 81

In this book Mr. Sikes gives us in a small compass a comprehensive survey of the development among the ancient Greeks of the ideas and theories comprehended under the name of Anthropology.

In his first chapter he deals broadly with the methods of Greek Anthropology, and points out how the first ideas formed regarding mankind sprang from the exceedingly limited knowledge the Greeks possessed of what they considered savage or barbarous races. Their knowledge was genuine as far as it went, but as soon as they passed beyond its limits their imagination filled the dim outer lands with survivals of the Golden Age, or of semi-human monsters. These ideas were founded partly on folklore and partly on facts half-learned and misunderstood. A great development of knowledge may be noted in the works of Herodotus, and Mr. Sikes considers that he may be termed the "Father of Anthropology" without exaggeration. The method of comparison began to be followed in a tentative manner, and Thucydides recognised primitive survivals in the civilisation of his day. The marriage customs of the barbarians were discussed by many Greek thinkers, and varying theories were formed as to their origin. The real motives actuating savage or barbaric races were, however, as yet unguessed at; but there was continuous progress, and the Greeks were pioneers in the study of man's nature.

Mr. Sikes proceeds to discuss the various theories held as to the origin and rise of man, from the poetic dreams of Hesiod (which recognised the existence of the Bronze and Iron Ages) to the more strictly philosophic anthropologists Anaximander, Empedocles) who held the essential unity of plant and animal life), Socrates, Archelaus, Epicurus and Democritus. The question of race was also considered, but the judgment of the Greeks was prejudiced by their firm belief in their innate superiority

* Aston, "Japanese Magic," p. 191.

† *Shinto*, p. 332.

‡ *Op. cit.*, pp. 151, 152.

to all barbarous races. Aristotle held that Greeks were by nature free and barbarians slaves. Yet Herodotus had shown a far greater degree of impartiality, in which he was not imitated by his successors. He had recognised the fact that races may be transformed by contact, and that they may adopt the culture and language of alien races. Physical characteristics received little attention as a criterion of race. The environment theory was widely adopted from the time of Hippocrates onward, and the views of some modern anthropologists are a striking revival of his system.

All Greek views were coloured by the prevalence of the City State as the unit of Greek civilisation. A glorified city, and pre-eminently a glorified Athens, was the ideal at which all the philosophers aimed; the rise of man was identified with the rise of city life, and to them the ascent of man was one with the ascent of Athens. It was reserved for a Roman, whose mind took a broader grasp of the world, to give Greek Anthropology a wider scope. Lueretius borrowed the Epicurean philosophy but breathed a new life into it, and in him we find the Greek ideas as to the origin and rise of man at their best and highest.

Mr. Sikes has in his book set forth the theories here roughly sketched in a luminous and attractive manner and in sufficient detail. It is an excellent introduction to a fascinating subject.

M. LONGWORTH DAMES.

Europe: Arabic Numerals.

The Development of Arabic Numerals in Europe. By G. F. Hill. Clarendon Press, Oxford, 1915. 7s. 6d. net.

Hill.

82

Mr. Hill has now published in this volume a development of his paper in Vol. lxii of *Archæologia* on the history of the Arabic numerals in Europe from the time of their first introduction from the East. The original fifty one tables of that paper have been extended to sixty-four, the new material being for the most part embodied in supplementary tables. Mr. Hill does not in this book attempt to deal with the pre-European history of these numerals, but as regards the European part of the subject, his work will be found to present in a graphic and convenient form a complete view of the evidence which he has been able to accumulate.

This evidence is derived from MSS., from monuments and brasses, bells, seals, paintings, coins and medals, and other sources. The representation is very unequally distributed among the nations of Europe, German examples being in excess of all others, followed by those from Italy and the Netherlands. France, it is surprising to find, is hardly represented at all. Mr. Hill thinks that this "cannot be wholly" "due to the accidents of search or publication."

An exceptional table is No. XIV, which gives Greek examples of the fourteenth and fifteenth centuries. In this a conflict appears between the forms of numerals which were in use in Western Europe and those derived immediately from Arabic sources, viz., Nos. 1, 4, 5, and 6 of this table. The latter differ very slightly from those in use in Muhammadan countries at the same period (compare, for instance, the cyphers on the coins of the Lodi Kings of Delhi in the latter half of the fifteenth century).

The earliest European examples are from an Escorial MS. written in Spain in the year 976, and the modern forms of some of the cyphers are astonishing, especially when the long gap is considered between this period and that of the recurrence of some of these forms. The "7," for instance, has its modern form which is only once found (in the thirteenth century) before the fifteenth century, when it became general in Italy. The "8," on the other hand, which differs altogether from the Oriental form, remains constant in Europe from the earliest to the latest examples.

With respect to the exceptional value of this MS. of 976, it would be of great interest if more evidence could be obtained from Spain with regard to the course of development there in succeeding centuries, for the close contact with Arabs in the Peninsula would have (*prima facie*) led us to expect a closer resemblance to the Eastern form of the cyphers than that found elsewhere in Western Europe.

Mr. Hill's introduction and notes give a full explanation and elucidation of the tables, and the book will be of the greatest value to all students of this subject, which has not hitherto received in England as much attention as it deserves.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

83

(Donor indicated in parentheses.)

Assyrian Sculptures in the British Museum—Reign of Ashur-Nasir-Pal, 885-860 B.C. Edited by E. A. Wallis Budge, M.A., Litt.D. $12\frac{1}{2} \times 10$. 53 Plates. British Museum. (The Trustees.)

Bronze Reliefs from the Gates of Shalmaneser, King of Assyria, 860-825 B.C. Edited by L. W. King, M.A., Litt.D. $12\frac{1}{2} \times 10$. 80 Plates. British Museum. (The Trustees.)

Egyptian Sculptures in the British Museum. Edited by E. A. Wallis Budge, M.A., Litt.D. $12\frac{1}{2} \times 10$. 54 Plates. British Museum. (The Trustees.)

The Investigation of Mind in Animals. By E. M. Smith. $7\frac{1}{2} \times 5$. 194 pp. Illustrated. Cambridge University Press. 3s. net. (Publishers.)

The Beothucks or Red Indians, the Aboriginal Inhabitants of Newfoundland. By James P. Howley. $12 \times 9\frac{1}{2}$. 345 pp., Frontispiece and 37 Plates. Cambridge University Press. 21s. net. (Author.)

Angass Manual, Grammar and Vocabulary. By H. D. Foulkes. $7\frac{1}{2} \times 5$. 313 pp. K. Paul, Trench, Trübner and Co. 7s. 6d. net. (Publishers.)

The Natural Theology of Evolution. By Rev. J. N. Shearman. $8\frac{1}{2} \times 5\frac{1}{2}$. 281 pp. Illustrated. G. Allen and Unwin. 10s. 6d. net. (Publishers.)

Indian Theism from the Vedic to the Muhammadan Period. By Nicol Maenicol, M.A., D.Litt. $8\frac{3}{4} \times 5\frac{1}{2}$. 284 pp. (Religious Quest of India Series.) Oxford University Press. 6s. net. (Publishers.)

The Heart of Jainism. By Mrs. Sinclair Stevenson, M.A., D.Sc. $8\frac{3}{4} \times 5\frac{1}{2}$. 313 pp. Oxford University Press. 7s. 6d. net. (Publishers.)

The Natural History of the State, an Introduction to Political Science. By Henry Jones Ford. $7\frac{1}{2} \times 5$. 182 pp. Oxford University Press. 4s. 6d. net. (Publishers.)

Report on the Excavations at Grime's Graves, Weeting, Norfolk, March-May, 1914. Edited by W. G. Clark. $8\frac{1}{2} \times 5\frac{1}{2}$. 253 pp. 30 Plates and 86 Figures. H. K. Lewis. 5s. net. (Prehistoric Society of East Anglia.)

An Introduction to the Study of African Languages. By Carl Meinhoff. Translated by A. Werner. $7\frac{1}{2} \times 5\frac{1}{2}$. 169 pp. J. M. Dent and Sons, Ltd. 4s. 6d. net. (Publishers.)

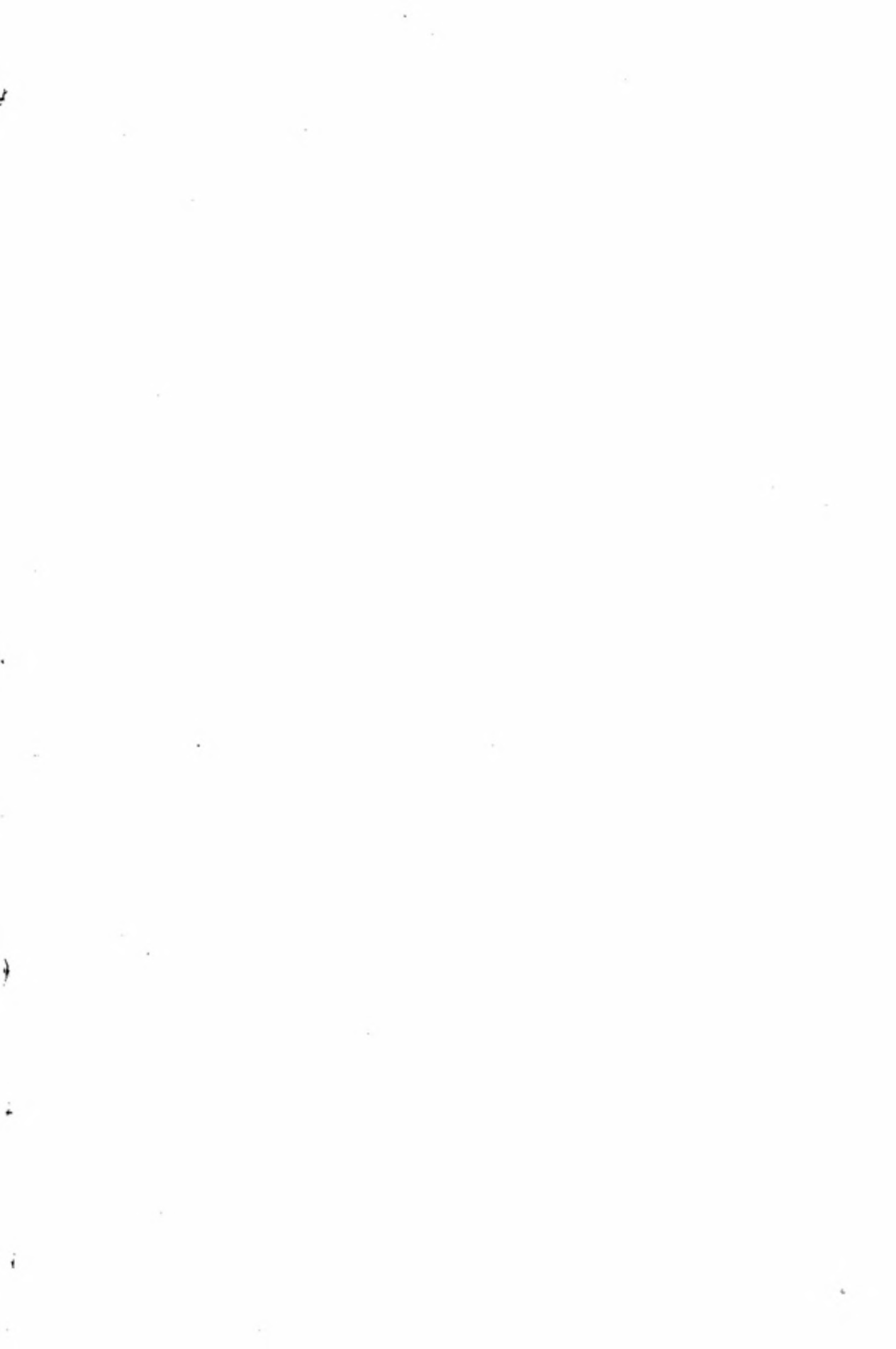




FIG. 2.—PHOTOGRAPH OF *Lysiosquilla maculata*.

FISHING APPLIANCE FROM YSABEL ISLAND (BUGOTU).

ORIGINAL ARTICLES.

With Plate L.

Solomon Islands: Ethnography.

Edge-Partington.

Fishing Appliance from Ysabel Island (Bugotu). By J. Edge-Partington.

84

Among the ethnological specimens brought home by my son from the Solomon Islands is a very interesting, and to me quite new, appliance (Fig. 1) for catching the crustacean (*Lysiosquilla maculata*), which buries itself in the sand before the tide recedes. The appliance is made by attaching one of the raptorial claws of the male *Squilla* to the end of a strip of cane, or the mid-rib of a coco-palm leaflet; a few inches above the claw, a small fish (*Periophthalmus*) is lashed on as bait. The native takes this down to the beach at low-water, and when he finds a hole in the sand, which denotes the whereabouts of his prey, he inserts the appliance into the hole, whistling or singing at the same time. If the "fish" is at home it moves up to secure the bait. It will be noticed that the claw is fixed on with the barbs facing upwards; when the native feels a bite he strikes his fish, which is then easily drawn to the surface. A full account by Mr. Stanley Kemp of this species of crustacean is to be found in the *Memoirs of the Indian Museum*, Calcutta, iv. No. 1, 1913, page 113, Plate viii, from which I have copied Fig. 3.

This will add another instance of a natural fishing appliance to that described by Mr. Henry Balfour in *MAN* (1915, 9).



I have to thank Dr. Calman, of the Natural History Museum, for so kindly identifying the claw attached to the fishing appliance, and for arranging to have the photograph (Fig. 2) of the *Lysiosquilla* taken for me.

My thanks are also due to Mr. Bensley, who is about to publish an exhaustive monograph on fish-hooks, for the following reference from John Hunter's *Historical Journal of New South Wales*,

1793, page 63, "The talons of birds, such as those of hawks, they sometimes made use of" (as fish-hooks). J. EDGE-PARTINGTON.

Melanesia.

Rivers.

Melanesian Gerontocracy. By W. H. R. Rivers.

85

In a book recently published I have formulated a hypothetical scheme of early Melanesian society* in order to explain the occurrence of three peculiar forms of marriage, viz., with the daughter's daughter of the brother, with the wife of the mother's brother, and with the wife of the father's father. I have supposed that the first form of marriage was the consequence of a monopoly of young women

Fig: 1.

* *History of Melanesian Society*, Cambridge, 1914, ii, 59.

by old men in a society consisting of two moieties with matrilineal descent, and that the other two forms came into being as the old men passed on their wives to the younger men, the sister's son and the son's son being the natural or only possible recipients under the dual system of society.

There are several obvious objections to this scheme which new evidence collected during a recent visit to Melanesia enables me to meet. These objections are as follows :—

(1) One of the three forms of marriage, that with the wife of the father's father, is not known to exist but has only been inferred, as a feature of the past, from the nomenclature of relationship.

(2) Even if the existence of this form of marriage be accepted, the only evidence comes from Fiji and Bougainville, places remote from the islands of southern Melanesia where the other two forms of marriage are found. This difference of geographical distribution does not justify the attempt to explain all three forms of marriage by means of one scheme. Marriage with the wife of the father's father may have arisen out of some condition or conditions wholly different from those which have determined the other two forms of marriage.

(3) At the present time we only know of marriage with the *widow* of the mother's brother in Melanesia. The assumption that men once gave their *wives* to their sister's sons rests entirely upon one reference in a legend.*

(4) Such a hypothetical scheme as that of Melanesian gerontocracy should explain all the facts. It fails to show why a man should have married the wife of the mother's brother in one place and the wife of the father's father in another.

(5) Lastly, no evidence is given of any such monopoly of young women by old men as the scheme assumes. The whole scheme assumes a state of society of which we have no evidence in Melanesia, though it has been recorded in Australia.†

To these objections I can now reply :—

(1) During my recent visit to the New Hebrides I found marriage with the widow of the father's father occurring in several places, viz., Ambrim, Malo, and at least two places in Santo, in each case accompanied by just those features of the nomenclature of relationship which had led me to infer its presence in Fiji and Bougainville.

(2) The places where this form of marriage has now been found are in direct geographical continuity with those where the other two forms of marriage are practised. Thus, Ambrim lies next to Pentecost, where both the other forms of marriage occur, and it is almost certain that all three marriages occur in the one island of Pentecost, for the southern part of this island resembles Ambrim very closely in its general culture.

(3) Marriage with the widow of the mother's brother has been found in several new localities, such as Sandwich Island (Fate), southern Santo, and the small islands off the north-east coast of Malekula (Mulikolo). In more than one of these places it was stated that men gave their wives to their sisters' sons during their lives. One gap still remains in the evidence. I was not able to discover any place where it was said that men gave their wives to their sons' sons while yet alive.

(4) The new evidence concerning the distribution of marriage with the wife of the mother's brother and with the wife of the father's father shows that the former is usually associated with matrilineal, and the latter with patrilineal descent. The first kind of marriage is now known to occur in six places, viz., the Banks and Torres Islands, Pentecost, Sandwich Island, southern Santo, and the small islands off

* *Op. cit.*, ii, 57.

† For the association of the peculiar forms of marriage with the gerontocracy of Australia, see *Rep. Brit. Assoc.*, 1914, p. 531.

Malekula. Of these the first four have definite matrilineal descent. Santo is in an intermediate condition and the only locality where the marriage is associated with patrilineal descent is that of the small Malekulan islands. On the other hand, men marry or have married the wives of their father's father in Ambriu, Malo, Sauto, Viti Levu, and Bougainville. Ambrim, Malo, and Viti Levu are definitely patrilineal; Sauto is in an intermediate position; and it is only in Bougainville that we know of the association of the marriage with matrilineal descent. I can now amplify my scheme by making marriage with the wife of the father's father a consequence of the change from matrilineal to patrilineal descent.

(5) Lastly, the monopoly of young women by old men is a regular feature of the society of many parts of the New Hebrides, though at the present time the condition differs from that assumed in my scheme in that it is associated with the purchase of wives. I must be content here to cite a witness whose evidence had already appeared before my book was finished, though it did not come to my notice till after the chapter dealing with gerontocracy had left my hands. Dr. Felix Speiser* states that even now it is difficult for a young man to obtain a young wife but has to content himself with an old widow, the young women capable of work being all bought by the old men. We have thus, on the authority of an independent witness, an account of just such a monopoly of young women by old men as I was led to assume in order to explain certain peculiar forms of marriage. It may be noted that it is precisely where I make this assumption that, in his recent review of my book in MAN, Mr. Hocart finds himself unable to accept my argument.

W. H. R. RIVERS.

Melanesia: Religion.

Hocart.

Spirit Animals. By A. M. Hocart.

86

In a paper on "The Meaning of the word *Kalou*,"† we saw that Fijians worship ghosts called by the High Fijians *kalou*, and by the Low Fijians *nitu*; we saw that those terms also apply to spirits *not known* to be of human origin, and that almost everywhere spirits, in some parts even ghosts, enter each into his own species of animals, which are in consequence called "spirit animals" (*manumanu kalou*, *manumanu yanitū*), or simply "spirits."

In a subsequent paper on "The Meaning of the Rotuman word *atua*,"‡ we saw that Rotumans have exactly the same beliefs, that they call ghosts and spirits *atua*, and spirit animals *manuman atua*.

It remains to consider the case of Wallis Island, Samoa, and Tonga.

Wallis Island possesses the word *atua*. To ascertain its ancient meaning is no easy task. Seventy years of Christianity coupled with a lack of interest in antiquities unparalleled in my experience makes such an investigation depressing and the results meagre. Yet they are worth recording.

The word *atua* has been made to signify God, and is now never used in the sense of ghost. If it ever had that meaning it must have passed it on to some other word, just as in Fiji the word *kalou* being wanted to mean God, has handed over its original meaning, "ghost," to the imported word *teroro* (devil). Now there is an imported word in Wallis, *temonio*, which is simply the Roman Catholic form of demon, for the Roman Catholics follow the Latin. In Fiji the English has been followed, hence *timoni*.

Following the same line of inquiry as with the Fijian *teroro*, we must determine (1) whether *temonio* means a ghost, (2) whether it is taking the place of *atua*.

*Südsee, *Urwald, Kannibalen*, Leipzig, 1913, pp. 68, 81, and 216. See also p. 234 of the English version of the book, *Two Years with the Natives of the Western Pacific*, London, 1913.

† *Journ. Roy. Anthr. Inst.*, Vol. XLVII, p. 443.

‡ MAN, 1915, 75.

The first part of our inquiry is soon settled. Sosefo, a young man, defined *temonio* thus: "If I die, and my body is buried, and I go to Hell, and my *temonio* comes back to walk about, that is what is called a *temonio*."* And again: "Temonio, the people that are dead."† Luka, an old man, defined *temonio*: "A man that is dead and buried, and the *temonio* comes again."

Therefore *temonio* means ghost, which ends the first part of our investigation.

When it comes, however, to establishing the equation *temonio* = '*atua*, the matter is not so simple. Even Uterio, who was said to have been born in heathen days, thought *temonio* was a native word (I must say he was rather stupid). It was a revelation to them when I told them *temonio* was Latin. After thinking it over they came to the conclusion that the native word was *taula* '*atua*. This means "the anchor of the '*atua*," that is, the medium into whom an '*atua* enters, the equivalent of the Fijian expression, "vessel of the *kalou*." This is instructive and getting near, but it is not quite satisfactory, since *temonio* means a ghost and not a medium. Only one man, but that the most learned and intelligent I met, did give '*atua* as the old word for *temonio*.

Indirect evidence confirms this. Luka said that formerly some had their kinsmen as '*atua*, others *temonio* as their '*atua*,‡ and went on to give the definition of *temonio* recorded above.

The legend of Sila Kauhaki tends in the same direction; he was a child who was born at sea and cast overboard and turned into a shark. He became the god of the fishermen. His namesake Sila, chief of the fishermen, speaks of his god thus: "Sila in the sea was a man who made his net and died at sea. Sila "Kauhaki is a man who is '*atua* to the net§; he died in the sea and so works in "the sea."

That is all the evidence I could gather directly from the natives, and I must eke it out with the unintentional testimony of the learned Marist Fathers, to whom I am much beholden for every possible assistance. In a MS. dictionary written in or before 1882, and kindly lent to me by Rev. F. de Lorme, I found the following: "*Faitoka*: cimetière, résidence des morts, ou des dieux d'autrefois" (*Dieux* of course stands for '*atua*). Thus the same word is used to describe a cemetery and the residence of the so-called gods, or '*atua*.

Rev. F. Henquel has an intimate knowledge of the history of the island, and, indeed, the natives often acknowledge that he knows more than anyone now surviving. He most kindly allowed me to peruse a history of Wallis written by him in the vernacular for the students at the College of Lano.

He distinguishes three classes (*fa'ahinga*) of '*atua*. The first are the '*atua* *tupua*, such as Tangaloa; these are the equivalent of the Fijian *vu*, the *tupua* of the Lau group of Fiji. The third are the '*atua* *muli*, who cause diseases. The second are the "buried '*atua*" ('*atua* *tanutani*): "Men that excelled in their lifetime" and principally the chiefs. They died and became some of the '*atua*. Among "them is the female '*atua*, Kakahu, who is said to be the daughter of Mahe (a "Wallis chief). It is they that entered the body of some man or woman who was "thence called *taula* '*atua*. And it is they that ruled over the life and death of "men, and they were chiefly skilled in causing various evils in the land."

The phrase "excelled in their life-time," I fear, is Father Henquel's theory, not native statement. We saw in Fiji that there was a tendency among early missionaries to conceive savage religions on the classical model. A word is found

* *Kapau au mate pea tanu toko sinó pea kau alu ki Ifeli pea ha 'u reva toku temonio o taka, kora ne xi ko te temonio.*

† *Ko te haka 'i kua manate.*

‡ '*Atua hii ki te kainga, 'atua hii ki temonio.*

§ *Ko te tangata 'atua ki te kupenga.*

to designate certain beings which have some analogy with classical gods; that word is translated "god." When it is found to be used of ghosts also the translation is not revised, but it is supposed that the ghosts have been deified. Luka's statement suggests that any kinsman or ghost might be an *'atua*, not those only that had excelled.

The word *'atua* is also applied to animals. I could never get the reason from the natives except in the case of Silakanhaki, and that case is sufficient to show that the reason is the same as in Fiji and Rotuma: the animal is entered by the ghost or spirit.

Thus, *temonio* = ghost, and *'atua* = *temonio*, therefore *'atua* = ghost.

Standing alone the evidence from Wallis would not be as cogent as might be desired; it is strengthened into certainty by evidence from other islands.

The case of Samoa is much easier because they have two words, *atua* and *aitu*. *Atua* is now used of God, but *aitu* continues in its own meaning.*

Turner translates *aitu* "gods." Pratt's dictionary gives (1) a spirit, (2) a god. Krämer in his work translates it "demon" or "demoniac being." It is an instance how writer after writer on savage customs will accept the hasty assumptions of his predecessors and never think of inquiring for himself. The very first man of whom I asked, "What is an *aitu*?" defined it thus: "The man that is dead."† A man of Savai'i defined it, "A man that dies; if a man dies his *aitu* coming will appear (?); men are afraid of it."‡

Animals are spoken of as *aitu*. I could never get any statement why, but it is evidently the same theory of incarnation as elsewhere, since they speak of "the animal in which the *aitu* is embodied."§

Many important *aitu*, such as Vave and Tui Fiti, come from Fiji.

It is at the present day impossible to get definitions of *atua* that are not influenced by Christian teaching. Pratt, in his dictionary, gives it as synonymous with *aitu*. If that is so *atua* must also mean ghost. It is now always connected with the plants and animals that were forbidden to the various families.

As for Tonga, those unhappy islands have been swept so bare by a senseless and grotesque rationalism that little material can be obtained for the reconstitution of the religious side of their culture: we have to appeal to Mariner, who, in the fifth chapter of the second volume distinguishes the following classes of *'otua*||:—

"(1) That there are Hotooas, gods, or superior beings who have the power of dispensing good and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.

"(2) That there are other Hotooas or gods, viz., the souls of all¶ deceased nobles and matuboos, who have a like power of dispensing good and evil, but in an inferior degree."

It should be noted that the common people were supposed to have no souls, and so could not become *'otua*.

Animals were also *'otua*; thus the people of Kolovai had a certain shell-fish as *'atua*, and so could not eat of it.

* The reverse of what has happened in Rotuma.

† *O le tangata ua oti. 'Ua sau le aitu mai le tangata 'ua oti.* I am much indebted to Rev. W. Copeland, of the Methodist Mission, for procuring the informant and acting as interpreter. A previous knowledge of Wallisian, however, enabled me to take down some of the information verbatim.

‡ *'O le kangaka e oki. Afapea e oki le kangaka e iloa longa aiku 'ua sau; e sese a'i kangaka* This informant used *k* for *t* and *ng* for *n*, as almost everyone does now in Samoa.

§ *'O le mangu e kingo a'i le aiku.*

|| In Tongan unaccented *a* becomes *o* if the next vowel is *u*.

¶ The italics are mine.

Finally, in the Reef Islands, Dr. W. H. R. Rivers, whose material I was kindly allowed to see in advance, found that *atua* was used of ghosts, of certain stones situated in places which are not visited by anyone, and of some animals forbidden as food to certain clans.*

The same ideas were found in Tikopia.†

Codrington‡ tells us that in the Solomons "snakes which haunt a sacred place" are themselves sacred as belonging to or serving as embodiments of a ghost, and that sharks "are very often thought to be the abode of ghosts."

Dr. Rivers and myself found in Eddystone Island, in the Western Solomons, animals which were spoken of as *tomate*, that is, ghosts. We could gather no indication that ghosts entered into these animals, but there were stories of men at their death changing, bodily it would seem, into sharks or crocodiles, which were in consequence the *tomate* of their descendants. It is possible that these natives really lack the idea of incarnation which is so clearly realised in Fiji and elsewhere, and that they conceived the process as metamorphosis, if they had any clear notion on the subject at all. If it is so it is probably because the whole idea was imported and much decayed, of which, indeed, there was every appearance.

There is one important difference between the Solomons and the more easterly groups. In Fiji *ghosts* do enter into animals, at least, so it is thought in the eastern group, but such animals are quite unconnected with any clan, and involve no food taboos; they exist merely, if one may say so, as popular superstitions. Wherever the animal is connected with a particular tribe or clan it is not the vessel of any *ghost*, but only of one definite *spirit*, the ancestor spirit, the *Fu* or *Tupua* of the clan or tribe. The same applies to the Polynesian neighbours of Fiji. There is one exception: the tribes of Lomnivana and Natavea, where the animal of the tribe is the vessel of ghosts in general or the ghosts of the nobles or chiefs. If the evidence is correct it places these tribes in much the same category as the Solomon Islanders, who speak of a spirit animal not as so-and-so but merely as a ghost. However, in the New Georgian group sharks were sometimes supposed to represent some definite mythical personage, it might be Saulele or Kolondavi.

In spite of this difference it is clear that the beliefs of both groups have the same origin. It may be suggested that the original idea was that the ancestor and all his descendants were incarnated after death in certain animals. In Fiji and neighbouring islands the belief in the incarnation of the descendants has disappeared before new spiritualistic cults, and is only found as a survival; the incarnation of the ancestor spirit still persists. In the Solomons and New Hebrides, where chieftainship is weak and the knowledge of ancestry and ancient legends very thin, ghosts alone can flourish.

More evidence is required, however, before we can clear up the origin of these spirit animals. The whole subject is really rather complex. We want to know more about distribution and variations. If many tribes in the hills of Viti Levu are without animal spirits we may rest assured that there are also such tribes in the Solomons, especially inland and along the less accessible coasts. In Eddystone they seemed to be recent and fragmentary importations. Even in Rotuma we found reason to think that they are not very ancient.§

Nothing but concrete and detailed information can help us; merely to report that certain people have totems which they may not eat tells the wise man nothing and misleads the incautious.

A. M. HOCART.

* *The History of Melanesian Society*, I, p. 231.

† *Ibid.*, I, p. 315.

‡ *The Melanesians*, pp. 178 ff.

§ Rotuman conceptions of death. *MAN*, 1915, 5.

Palestine: Archæology.

Peet.

Primitive Stone Buildings in Sinai. By T. E. Peet.

87

While working with Dr. A. H. Gardiner on the Egyptian inscriptions copied in Sinai by the explorers of the Egypt Exploration Fund in the winter of 1904-5 I found it necessary to read carefully through the volumes of the *Ordnance Survey of the Peninsula of Sinai*, 1869. This great work deals with almost every scientific aspect of the peninsula, and, in particular, gives some description of several kinds of rude stone monuments which occur there and are evidently to be ascribed to a remote antiquity. These buildings naturally deserve consideration in connection with the question of megalithic monuments in the Mediterranean basin, and in view of possible relation between their inhabitants and the early Egyptians. It is therefore worth while to rescue them from the oblivion which seems to have overtaken them, and to place them again on record in a form in which they can be directly applied to the two problems mentioned above.

The monuments of Sinai seem to be of three distinct types—firstly, the so-called *nawâmis*, or beehive tombs; secondly, tomb circles; and thirdly, hut circles.

A.—NAWÂMIS, OR DOMED TOMBS.

Captain Wilson, who is responsible for the portion of the *Survey* in which they are described,* records a tradition of the Sinai Bedawin that the *nawâmis* (broken plural of the Arabic *nâmûsa*—"a mosquito") were houses built by the Israelites during the exodus to protect them against the mosquitos. Each is in plan a rough circle, or an ellipse with diameters approximately equal, the difference being seldom more than a foot or 18 inches (Fig. 1). A typical example measured by Captain Wilson was 13 feet 3 inches by 12 feet 3 inches. The walls are from 2 feet 7 inches to 3 feet thick, rise perpendicularly for 2 feet, and are then corbelled inwards to a small hole at the top, which is closed by a slab. The door is small, about 1 foot 9 inches wide and 1 foot 8 inches high, with a rude lintel block 6½ inches thick, and occasionally side posts. The stones are flat and carefully selected. They show no tool work and are laid in horizontal courses, though in rare cases a large boulder is engaged in the wall. One example in the Wadi Barq had a covered stone passage 5 or 6 feet in length leading to the door.

As to their distribution, Wilson says that they frequently occur in groups of two or three, more rarely in larger groups of 20-30. The most important of these groups lie at the heads of Wadi Hebran and Wadi Umm Gorfain, and on the banks of the eastern Wadi Nasb† and Wadi Solaf, but they are indeed scattered all over the peninsula from Ras Muhammed to the Tih plateau (see Fig. 2). They lie generally on lines of water parting or slopes of hills; there are none in the valleys, where

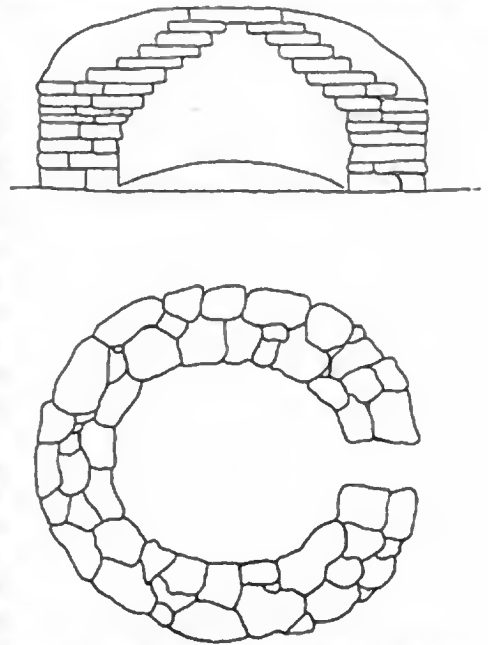


FIG. 1.—SECTION AND PLAN OF A NÂMÛSA. AFTER CAPTAIN WILSON. SCALE ABOUT 1/8".

* *Survey*, Part I, pp. 194 ff.

† There are two Wadi Nasb in Sinai. The western lies in the mining district frequented by the Egyptians. See Petrie, *Researches in Sinai*, p. 27.

they would have been in danger from the occasional heavy floods.* Wilson thought them to be dwellings, partly because in many of them no bones had been found and partly because in the proximity of others pieces of cultivated land occurred (*see* below). Having made the mistake of taking the *nawâmis* for dwellings, Wilson proceeded to admit that some of them were afterwards used as tombs by closing the doors and removing the roof stones, and he describes a double burial found by Holland in such a tomb. Here he is impugning the accuracy of Holland, without giving his reasons, since the tomb to which he refers is described by Holland not as a ruined *nâwûsa*, from which, indeed, he carefully distinguishes it, but as a small tomb circle.† Thus we must not take it as certain that Wilson ever found burials in the *nawâmis*. He does, however, give us the interesting piece of information that the Bedawin of to-day still occasionally bury both in old *nawâmis* and in the monks' tombs.‡ The two bodies found by Holland he takes to be those of Christians of monastic times buried in old disused dwellings.

Holland and Lottin de Laval, both famous explorers of Sinai in the middle of the last century, agree quite closely with Wilson in their description of the *nawâmis*. Lottin§ describes two "cemeteries" of *nawâmis* in the eastern valleys on the road from Diahab to Akaba, one at Hameid and the other on the Gebel Zeleka. At Hameid they lay on a hillside, which they literally covered. They were of red sandstone or granite, all of about the same size, some forty paces in circumference. On Gebel Zeleka he excavated two, but came upon solid rock at once, whence he supposes either that the dead were burnt or that they were laid on the bare rock. At both places the entrance was usually, if not always, to the east. Lottin ascribes the tombs to the Israelites, and notes that his guards called them *dyâr afrangi*, European dwellings.

Holland|| describes a group of nearly forty buildings lying within a mile along the banks of a dried watercourse near Gebel Hadid. Some were in clusters, some solitary. These buildings were of two types, *nawâmis* and stone circles. In the *nawâmis* the dome was 5 feet high, and the diameter inside from 5 feet to 6 feet. The walls were 4 feet thick, and the doors, generally to south or west, about 3 feet high and 1½ feet broad. In one he found a few bones (he does not state whether they were human or not), a sheep's tooth, and a piece of crystal. Of the stone circles we shall speak later. Holland ascribes both types of remains to the Amalekites.

Fortunately two later travellers have left us a detailed account of the *nawâmis*. In the winter of 1904-5, when the Egypt Exploration Fund was engaged in work in the western valleys of Sinai frequented by the Egyptians, two of the party, Mr. Currelly and Mr. Frost, undertook a journey in the south of the peninsula, during which they came across remains of various stone buildings which they have described.¶ In the eastern Wadi Nasb they excavated a group of *nawâmis*.** A typical section is given in Petrie, *Researches in Sinai* (Fig. 174), with excellent photographs (Figs. 176-8). The doorways—always to the west—were too small

* The phenomenon of the *sîl*—a sudden valley flood caused by rain out in the desert—occasionally witnessed in Egypt, is not uncommon in Sinai. The description of such a *sîl* actually observed by the party of the Survey gives a better idea than any I have read of the amazing suddenness and violence of these floods.

† This point is discussed below.

‡ Both Wilson and Holland carefully distinguish the *nawâmis* from the tombs of the monks, the latter being, of course, later in date, built with mortar, and occasionally rectangular in shape.

§ Lottin de Laval: *Voyage dans la Péninsule Arabique*, pp. 268-72.

|| *Journ. Roy. Geog. Soc.*, XXXVIII, pp. 237 ff.

¶ Petrie: *Researches in Sinai*, pp. 242 ff, and Figs. 172-9.

** *Op. cit.*, pp. 243-4.

to be of service, but were filled up with a flat stone to keep animals from entering. The excavators do not appear to have found any skeletons, but in Fig. 179 they reproduce a number of objects from these tombs. These include three small tools of almost pure copper, a piece of spirally-twisted copper wire, several flint arrow heads with chisel edge, formed apparently not by fine chipping, but by splitting off a large flake from each side,* a discoid carnelian bead of a type common in Egyptian predynastic tombs, an armlet cut out of a large shell, and a number of shell beads and shells bored for stringing.

In the Wadi Hebran† several well-preserved *nawâmîs* were seen, and others were found at the head of the Wadi Umm Gorfain,‡ and near the entrance to the Wadi

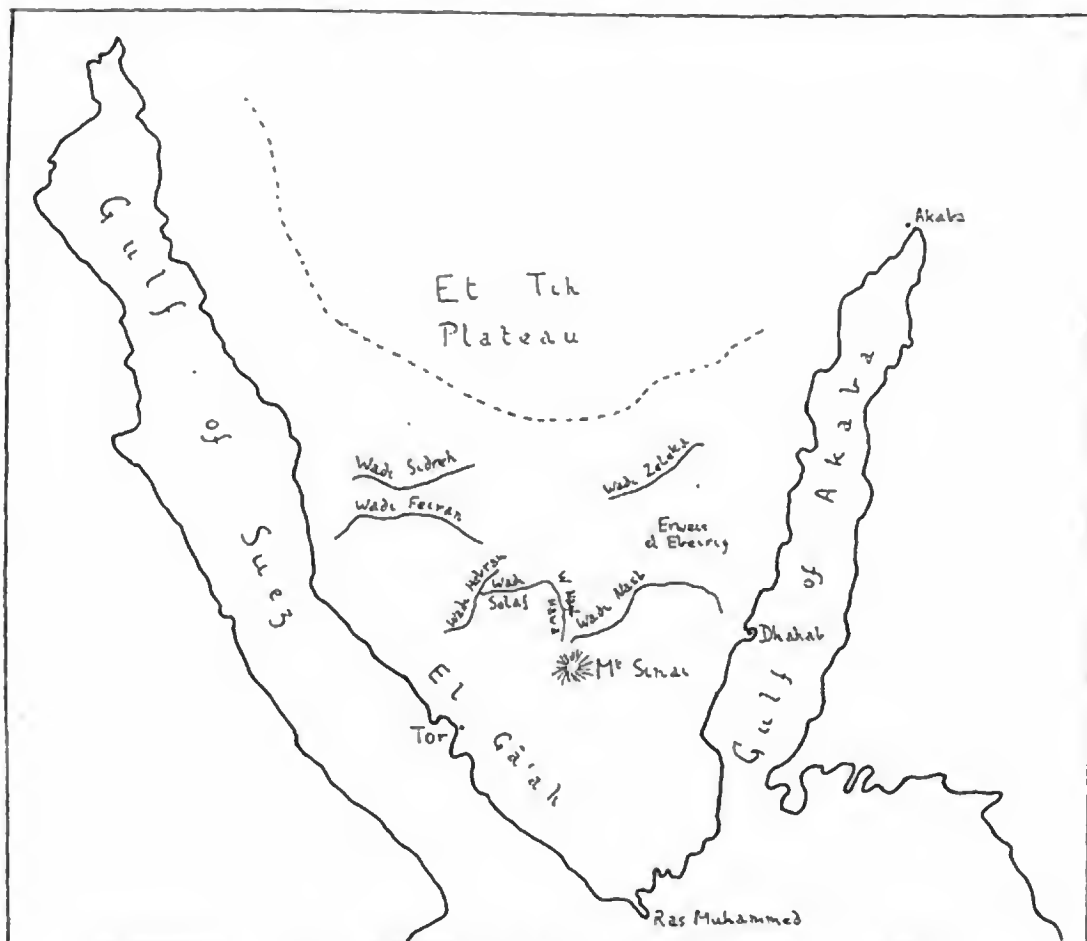


FIG. 2.—SKETCH MAP OF THE SINAI PENINSULA.

Solaf.§ Of these last, two were regarded as sheikhs' tombs, offerings of some plant of the grass type being made in front of the openings, though the Bedawin admit that they are tombs "of very long ago—before the days of Islam." All the tombs in Wadi Solaf lay on the sides of the valley, some distance up from the bed, to avoid floods. Mr. Currelly adds: "There was also a tomb made by modern Bedawin

* This technique recalls on a smaller scale that of the *tranchets* or *coupoirs* typical of the Campignien civilisation of France, which also occurs in the neolithic period in Scandinavia and at certain Italian sites.

† *Op. cit.*, p. 246.

‡ *Op. cit.*, p. 244.

§ *Op. cit.*, p. 260.

" in imitation of one of the beehive tombs. The form of the doorway was carefully copied, but the ability to make a beehive structure out of rough stones is not possessed by the modern inhabitants of Sinai."

Such is the evidence available with regard to the *nawâmis*. It is certain that they are tombs, and that they are of prehistoric date in the ordinary sense of the term. Unfortunately we do not know what the method of burial was or how the body was placed.

B.—TOMB CIRCLES.

Wilson gives us an accurate description of the tomb circles of the peninsula.* In the centre is always a cist of four large stones sloping a little inwards, with a heavy covering slab difficult to raise. Immediately round the cist is a circle of standing stones marking the edge of a stone cairn, and outside this one or even two concentric circles of standing stones. The average cist measures 4 feet by 2 ft. 5 in., with a depth of 2 ft. 6 in.; the covering slab was probably flush with the ground, and the cairns were of small stones. The size of the outer circles is variable. In the Wadi Nisrin, where 14 or 15 of these tombs are grouped so closely together as almost to touch, the outer circles are from 10 feet to 20 feet in diameter. In the Wadi Wa'ara are five circles of from 30 feet to 35 feet diameter, with remains of a passage 2 feet to 2½ feet wide between standing stones, while a circle in the Wadi Engaib el 'Arais measures 45 feet in diameter. The stones are granite or sandstone, according to district, projecting from 3 feet to 4½ feet above the surface of the ground, and each is in contact with those on either side of it. Besides the localities already mentioned, there are tomb circles at the north end of Wadi Nagb Hawa, in the lower part of the Wadi Feiran, on the desert of El Ga'ah, and on the hills near Tor.

Within the cist lies the body, in the contracted position on the left side, over a flat slab of stone. The cists have no fixed orientation. In a cist in the Wadi Wa'ara some shells of genus *Conus* were found with the body. According to Wilson it was in such a cist in the Wadi Sidreh that Bauerman and Lord in 1868 found a small bracelet of copper, associated with lance and arrowheads of flint, and a necklace of beads formed of spiral marine shells bored for stringing. I cannot find in Bauerman's article† quoted by Wilson any evidence as to the type of the tomb in which these finds were made. It was the only unopened tomb of a group in the Wadi Sidreh, but we are not told whether it was a beehive tomb or a cist, and though Wilson may have tested this detail in conversation with Bauerman, we must regard the evidence as under suspicion. That Wilson and Bauerman met and discussed these tombs may, however, be regarded as confirmed by Wilson's further statement that all the bodies in them were contracted, a fact not mentioned in Bauerman's report, which is mostly concerned with geology.

It is important to note that *nawâmis* and tomb circles sometimes occur together. Thus Wilson states that in the northern end of Wadi Nagb Hawa there are five circles—he does not tell us whether they contained cists—and several *nawâmis* in and around a circular enclosure, the walls of which contain higher stones at intervals. Similarly in the Wadi Engaib el 'Arais there are *nawâmis* and circles, and a rectangular court 70 feet by 50 feet, also straight walls 3 feet to 4 feet high, and passages connecting the various remains. In neither case does Wilson definitely state that the tomb circles are true tomb circles with cists, but anyone who reads his description will, I think, agree that he implies this, for these two valleys are in the list of localities which he gives at the outset as containing "stone circles," and the sentence which follows this list states that the circles always have a cist.

* *Survey*, pp. 194

† *Journ. Geol. Soc.*, XXV, Part I, p. 17 ff.

In this connection we have to deal with the difficult point raised by Holland's description of circles containing burials but no cist. These are among the 40 buildings observed by him near Gebel Hadid and mentioned above. Of these buildings some were *nawâmis*. Others he describes as being generally near the former, stone circles 14 feet to 15 feet in diameter, 3 feet high, and without roof. He found human bones in all he opened. In one there lay two skeletons* side by side, one of them on a flat bed of stones. The circles were half filled with earth, then the bodies were laid in, and finally more earth and heavy stones were added above. Holland states that both circles of this type and *nawâmis* are found all over the south half of the peninsula, and he mentions circles 15 yards to 30 yards in diameter, and one in the Wadi Nagb Hawa as much as 125 yards in diameter.

We are here confronted with a problem. Wilson speaks of *nawâmis* and of tomb circles with a cist; Holland of *nawâmis* and of tomb circles without a cist. Are there, then, two types of tomb circle, one with and the other without a cist, or is there some error in Holland's observation?

Wilson inclined to the latter hypothesis, for without a word of explanation he assumes that Holland's tomb circles without cists are nothing more than ruined *nawâmis* turned into tombs by the removal of the roof stones and the blocking of the doors. Here he may just possibly be right, though he was not justified in making the statement unless he first carefully examined the circles in question, which he shows no signs of having done.

Messrs. Currelly and Frost mention several groups of stone tomb circles. One occurs in the Wadi Gow,† but unfortunately the travellers give but little description of it. Apparently each circle enclosed another circle, in one case only 53 inches by 37 inches in diameter, "and with a little stone pavement around it and stones "placed on end." This is figured in Fig. 173, but it is not made clear whether the outer line of stones in the figure is the "stones placed on end" or the outer circle of the monument.‡ Near this was another kind of monument§ which "had a "straight row of stones placed on end with another row more or less parallel to "it; the two ends were rounded and then the whole space had been filled in "with large stones. This had the appearance of a burial place but we did not "find any bone remains." Unfortunately the dimensions are not given. Near these stone circles was a smelting furnace.

With the lack of proper description and measurements it is almost impossible to hazard an opinion as to the use of these circles. We have included them under the heading tomb circles only because the small circle in the centre suggests the idea of a cist and would hardly occur in a hut of any practical design.

With regard to tomb circles in general, we may conclude that the existence of cist tombs containing contracted bodies and surrounded by one or more concentric circles is beyond doubt. Other types of tomb circle without a cist or with a cist of type other than the simple rectangular may have existed, though the evidence on this point must be regarded as unsatisfactory.

C.—HUT CIRCLES.

Wilson has little to say on this head. Of hut circles as such he does not speak, though he records at Erweis el Ebeirig a few stone houses and circles of

* Wilson assumes that the bodies lay in the extended position, but Holland never actually says so.

† Petrie, *op. cit.*, p. 242.

‡ I am inclined to think the former is the true interpretation, though in the absence of measurements we are helpless. The whole account of these circles is obscure.

§ *Loc. cit.* A sentence on p. 244 seems to refer to the existence of tomb circles (as well as hut circles) in the Wadi Umm Dhelleh.

stones not on end. Holland does not expressly mention hut circles. Currelly and Frost* describe a large number of circles in the Wadi Umm Alawi, near the Wadi Nasb, bordering smooth bits of ground. "We dug over these and found a considerable depth of ashes, and in some of the spaces was a quantity of fragments of hand-made pottery and one worked bit of stone. At the end there was also a pile of stones under which we found some bone fragments and some more of the hand-made pottery. These, I think, were hut circles." Here again the lack of detail, especially as to dimensions, prevents us from testing the correctness of the excavators' diagnosis. The same writers describe some hut circles at the head of the Wadi Umm Dhelleh.† No dimensions are given, and as I am not clear as to the meaning of the description I quote it *in extenso*. "At the head of the Wadi Umm Dhelleh there is another large stone circle of the regular hut-circle type. Inside the ring of stones the ground is raised several inches. The doorway has two large stones, one at each side; but the other stones vary considerably in size. I did not see as many of the hut circles as I did of the tomb circles, which were very numerous. No very large stones were used in the construction of either hut or tomb circles. The largest stones were in some groups of stone-work that I could not quite explain, unless they were cemeteries with the stones very thickly grouped together. The finest examples of this last class are in the Wadi Hebran. The stones have almost the appearance of a fortress from the outside, but inside they look like circles touching each other, and piled over with loose stones." We at least gather from this paragraph that there is a definite hut circle type in Sinai and that it has a doorway with side posts.

CONCLUSIONS.

With regard to these remains two main questions suggest themselves, firstly, what is their relation to the civilization of Egypt, and, secondly, are they connected with the megalithic civilization of the Mediterranean basin?

On the first point there is little to be said. The exploration of these Sinaitic buildings has in the main been due to travellers who have gone to Sinai with much to do and little time to do it, and it will have to be carried out on much more complete and systematic lines if it is to be of any value. We do not even know what was the burial rite of those who used the *nawâmis*, though we have a few of their products. On the other hand, we know that the bodies in the tomb circles were contracted, but we have none of the objects buried with them. Thus we cannot even say whether the two types of tomb are to be attributed to the same or to different peoples or periods.

Contracted burial is the invariable rule in pre-dynastic Egypt, but this proves no direct racial affinity between the inhabitants of Egypt and Sinai, since this peculiar method of burial prevails among neolithic peoples over a very wide area in Europe and elsewhere. We cannot even take it as a proof of early date, for, although in some regions it disappeared comparatively early, as, for example, in Egypt, in others it lasted on until very much later, as, for example, in Nubia. We are thus thrown back on the few objects found in *nawâmis* by Currelly and Frost. The majority of these tell us nothing, for shells and shell beads are used as ornaments by all peoples with access to the sea. They are extremely common in Egyptian pre-dynastic tombs. So, too, are the small armlets cut from large shells, of which the *nawâmis* gave a good specimen.‡ The chisel-shaped arrow points of flint appear to be quite unknown in Egypt. The forms of the small implements of copper are not clearly discernible in

* *Op. cit.*, p. 243.

† *Op. cit.*, p. 244.

‡ Ayrton and Loat, *El Muhasna*, p. 33.

the photograph, and no detailed description of them is given. They are either borers or fine chisels. In either case they are implements of types frequently found in pre-dynastic Egyptian tombs. Mr. Currelly states that spirally-twisted copper wire, such as that found in one of the *nauwâmis*, was known during the pre-dynastic period in Egypt, but I am unable to find any confirmation of this. As for the single discoid carnelian bead it is indeed of a usual pre-dynastic type, but it is a type which lives on through almost the whole of Egyptian history.

The evidence thus amounts to this. Among the objects from the *nauwâmis* are some which would be quite in place in Egyptian pre-dynastic graves, but none are of so special or peculiar a character as to prove any direct connection of race or commerce between Egypt of that date and Sinai. Had we found these objects in Egypt we should at once class them as pre-dynastic, but the lesson of Nubia has taught us that in a corner so remote as Sinai from the great centres of Egyptian civilization such objects may in reality belong to a much later date. We must, therefore, until such time as further excavation can be made, leave the question of date quite open.

In favour of a connection of some kind with Egypt might possibly be mentioned the existence of a stone circle out on the desert not far to the east of Edfu.* This unfortunately remains an isolated find, and we have no details as to the exact nature of the circle. It is to be hoped that further search will be made for such monuments in the eastern desert, for it is here, on the old desert routes to the Red Sea, that connections with Sinai are most likely to be found. We know nothing of the relations of the Egyptians with Sinai until the reign of Semerkhet, of the First Dynasty, when the records of the great expeditions in search of turquoise (not copper) begin. From the inscriptions left in the peninsula by the various kings it is clear that the people of Sinai were regarded as foreigners by the Egyptians.

We have secondly to consider the possible connection of our Sinaitic buildings with the megalithic monuments of the Mediterranean basin. In the first place, we must guard against the assumption that corbelled buildings or stone circles *ipso facto* belong to the megalithic group properly so called. Corbelling is, after all, one of the simplest ways of roofing a space, and a circle is the most economical and symmetrical way of walling round a tomb. Moreover, Sinai consists almost entirely of rock, so that the rise here of a rough type of funerary and domestic architecture in stone would be nothing more than a perfectly natural phenomenon.†

Moreover, the more specialised features of the true megalithic system are not to be observed in Sinai. There are in the first place no dolmens, for the cists in the tomb circles can scarcely claim to be considered as such. In the second place, there is no use of really large stones, and in the third we find no combination of the use of large orthostatic slabs and corbelled courses of horizontal masonry such as we find in the so-called temples of Malta and the Giants' Tombs of Sardinia. These facts cannot be considered as quite decisive, especially as they consist of negative arguments which future exploration may upset. At the same time we may

* De Morgan, *Recherches sur l'origine de l'Égypte*, p. 239, Fig. 398. This figure is never referred to in the text.

† Dr. Rivers (*Essays Presented to Wm. Ridgeway*, p. 486) attributes to me the belief that the megalithic monuments of the world are the work of one people. I have never made such a statement, and if I have anywhere expressed myself so carelessly as to suggest that such was my belief, I take this opportunity of correcting the error. The megalithic monuments of the Mediterranean basin and of Europe in general I do take to be due to a single race, and it is quite possible that those of India and Japan should be brought into the same connection, though the evidence is here less conclusive. I see no reason for believing at present that the megalithic monuments of other parts of the world have any connection with this group. It is not impossible that building with large stones should have arisen in more than one centre. What I cannot believe is that it was either a phase through which all or many primitive peoples passed, or that it was spread from a single centre by trade.

with safety say that at present we lack evidence for connecting Sinai with the Mediterranean megalithic area.*

ADDENDUM.

Wilson gives several instances of the occurrence of "cup-markings," often found in connection with megalithic monuments. He relates that in the plain of Er Raha there lies a granite block, apparently fallen, with several cup-markings from 1 inch to 3 inches in diameter and 1 inch deep scattered irregularly over the surface. The stone is now a Bedawi landmark, and the natives relate that when the Gibiliyeh and the Anlad Gindi were both servants of the great convent and quarrelled about the limits of their land, they fixed the stone as a boundary, and the head of every family made a cup-mark in it. Similar markings occur in the Wadi Nagb Hawa and the Wadi Feiran.

T. E. PEET.

REVIEWS.

Egypt: Archæology.

Jéquier.

Histoire de la Civilisation Egyptienne. By Gustave Jéquier. Paris: Payot et Cie. 1913. **88**

This book gives in a comparatively small space a pleasantly-written account of the Egyptian civilisation from the earliest period to the times of Alexander the Great. Some of the ideas put forward are interesting and little known in this country; for instance, the kitchen middens are considered to be the remains of the villages of the predynastic period, and it is noted that predynastic graves are always found in the immediate vicinity of the kitchen middens. Again, stress is laid on the comparatively small number of polished stone implements that have been found in Egypt. But, stimulating as the author is in matters archæological, he is no safe guide when he deals with physical anthropology; the predynastic Egyptians were not brachycephals, it is not generally believed that their hair was brown or chestnut coloured, and there is no reason to think that they suffered from syphilis. The numerous illustrations are well-chosen and clearly reproduced.

C. G. SELIGMAN.

India: Archæology.

Archæological Survey of India. Annual Reports, 1909-10 and 1910-11. 2 Vols. Calcutta, 1914. **89**

The Annual Reports of the Archæological Survey of India for the years 1909-10 and 1910-11 have been both issued in 1914. Prompter publication appears to be unattainable by the Indian Government. The contents of these two volumes are, however, in compensation, both varied and interesting.

In the volume for 1909-10 the chapters on the conservation of the forts and palaces of the Mughal Emperors at their former capitals of Agra, Lahore, and Delhi show that this urgent and necessary work has been carried out with care and discrimination. The neglect or misuse of these noble monuments of our predecessors in the Empire of India is no longer a reproach to the British Government, a change which may be dated from the Viceroyalty of Lord Curzon, to whom all acknowledgement is due. To archæologists, however, the greatest interest attaches to the excavations of the remains of early India, and in this case especially to Dr. Spooner's account of the excavations at Sahr-i-Bahlöl, which are now fully described and illustrated. The discoveries of buildings and sculptures in this region of the Ancient Gaudhāra are of great importance, as the plates (XIV to XXII) bear witness. The sculptures

* The closest Mediterranean analogy to the *nawâmîs* is to be found in the *seri* of Pantelleria. These, however, are of truncated conical form, and often contain several tomb chambers. The *bothan*, or beehive houses of the Hebrides (*Proc. Soc. Antiq., Scotland*, III, pp. 127 ff.) offer certain points of similarity to the *nawâmîs*.

(now in the Peshāwar Museum) are a very valuable addition to the existing collections of Gandhāra sculpture. Many of them belong to the best period of the art. The frieze of winged Atlantes (XV (b)) may be compared with that of the River-gods in the British Museum. Another very excellent bas-relief is XVI (d), interpreted by Dr. Vogel as representing the Anguli-māla legend, although the central group at first suggests the Dīpankara jātakā. Other interesting interpretations of jātakā stories will be found in the text referring to Plates XVI (b), XVII (a) to (d), XVIII (a) and (e), and XVIII (b), (c), (d). As to these interpretations there is room for some difference of opinion, and no doubt the subject will lead to discussion. Some of the larger figures of Buddhas and Bodhisattvas are also of great beauty. The attitude of Buddha in the three figures (XX (a), (b), (c)) is deserving of notice. The colossal Buddhas (XX (b), (c)), measuring respectively 8 ft. 6 in. and 9 ft. 8 in., are also very important. Other noteworthy sculptures are the female figure (page 59, Fig. 4), in which the drapery shows an almost purely Greek treatment; the other female figure (XXII (a)), who holds an empty shrine in her hands, and possibly represents a Kushan queen, and the very remarkable portrait head with hooked nose (XXI (a)).

Dr. Vogel's account of the excavations at Mathurā, and the numerous examples of the Mathurā school of sculpture shown in Plates XXIII to XXVIII are also of great importance.

Mr. Cousen's account of the excavation of the Buddhist stupa (of perhaps about 400 A.D.) at Mirpur Khās, in Sindh, derives its interest to a great extent from the fact of its locality. Buddhist shrines, we know from Yuan Chwang, were numerous in Sindh in the 7th century, and this is undoubtedly one of these shrines. The material used was brick, and this has been much damaged by the *Kallar*, or saltpetre efflorescence, common in the soil of Sindh and elsewhere in the Indus valley. The sculptures seem in all cases to have been gilt and coloured. The figure in Plate XXXVIII (b) is remarkable for its style, suggesting something different from any of the known styles of Buddhist sculpture in India. The clay votive tablets given in Plate XXXIX, and described in page 88, have a very strong resemblance to those issued from the shrine at Buddha-Gayā, of which numerous specimens given to pilgrims to that shrine (previous to its destruction by the Muhammadans in the 12th century) have been brought from Burma and Siam in modern times. It seems possible that these tablets also may have been brought from Buddha-Gayā by pilgrims from Sindh. Some of the Burmese specimens in the British Museum are almost identical with those here shown. Other examples from Burma will be found in Plate XLIX of the volume now under consideration, which illustrates an article by Mr. Tan Sein Ko on excavations at Hmawza, near Prome.

Mediæval Hindū work is well illustrated in the account of the excavations at Mandōr, the ancient capital of Marwar, by the Director, Sir J. Marshall, and Pandit Dayā Ram. The castle of Mandōr seems to have been founded in the 6th century and added to at various dates up to the 14th century, when it was destroyed. The temple appears to have been at times Vaishnava and at times Saiva. The buildings and sculptures are illustrated in Plates XL to XLIV.

The volume for 1910-11 contains also much of importance, but nothing of such outstanding interest as that on the Sahri-Bahlōl excavations in the preceding volume. The excavations at the Kauishka Chaitya of Shāh-jī ki Dhērī, near Peshawar, were supplementary to those described in former reports, and the results are only of moderate interest. At the much explored site of Takht-i-Bahī, however, the excavations revealed an unexpected basement storey with arched passages connecting the courts and chambers. The group (Plate XXII (b)) supposed to represent Kubēra and his consort Hārītī, is not only excellent in style, but of exceptional interest. The moneybag seems to make the identification with Kubēra certain, but the female

figure holding a cornucopia is probably identical with the similar figure on some of the Saka coins, generally described as Dēmētūr. In the coins of the later Kusans and of Kashmir the same figure persists, and is considered to represent Lakṣmī. In the face of this and other recent discoveries in Gandhāra, it is evident that the whole subject of these identifications requires reconsideration.

Another important article is that by Sir J. Marshall on the excavations at Sahēth-Mahēth, now clearly identified as the site of the Jētavana of Srāvastī, so important in the early history of Buddhism. An inscription on the base of a statue of a Bodhisattva in the Mathurā style to the effect that it was set up by two brothers in the Jētavana of Srāvastī, the inscription being in Brahmi characters of the early Kuṣhār period, supplies most convincing evidence on this point.

The work begun long ago at this site by Sir A. Cunningham, and carried on by Dr. Hoey at a later date, has, it is pleasant to learn, been carried on with energy and success by Sir J. Marshall.

It is impossible here to notice other papers of interest, but these volumes deserve the attention of all who are interested in the art and archaeology of the East.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTE.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

90

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Lower Umpqua Texts and Notes on the Kusan Dialects. Vol. iv. By Leo J. Frachtenburg. 9½ × 6½. 155 pp. Columbia University Press. 12s. 6d. (Oxford Univ. Press.)

Comparative Studies. By K. Rama Varma Raja. B.A. 7 × 4½. 47 pp. Higginbotham & Co. (Madras). 8d. (Author.)

The Burney Papers. Vol. iv., part 2 (March, 1841—December, 1846). Vol. v., part 1. 216 pp. and 202 pp. 9¼ × 6½. Vajirānaṇa National Library, Bangkok (printed for private circulation). (The Publisher.)

The Crawford Papers. A collection of official records relating to the Mission of Dr. John Crawford, sent to Siam by the Government of India in the year 1821. 9¼ × 6½. 285 pp. Vajirānaṇa National Library, Bangkok.

War and Christianity from the Russian Point of View. Three Conversations. By Vladimir Solovyof. With an Introduction by Stephen Graham. 8 × 5¼. 188 pp. Constable. 4s. 6d. net. (Publishers.)

Race Sentiment as a Factor in History. A lecture delivered before the University of London, February 22nd, 1915, by Viscount Bryce, O.M. 8½ × 5½. 38 pp. University of London Press. 1s. net. (Publishers.)

Russian Fairy Tales. From the Skazki of Polevoi. By R. Nesbit Bain. Illustrated by Noel L. Nisbet. 9½ × 7. 283 pp. (16 Plates, 3 Coloured.) G. C. Harrap & Co. 7s. 6d. net. (Publishers.)

Treballs de la Societat de Biologia Anz Segon, 1914. Publicats Solà la Direcció de A. Pi. Suñer. 280 pp. 9 × 6. Institut d'Estudis Catalans Barcelona. (Publishers.)

Archæological Survey of India. Annual Report for 1911-12. Edited by Sir John Marshall, C.I.E. 13 × 10. 226 + iii pp. Government Printing Offices, Calcutta. (Publishers.)

Archæological Survey of India. Annual Report for 1912-13. Part I. Edited by Sir John Marshall, C.I.E. 13 × 10. 64 + vi pp. 13 Plates. Government Printing Office, Calcutta. (Publishers.)



FIG. 1.—OBSIDIAN ADZE BLADE FOUND IN A CREEK IN THE YODDA VALLEY, BRITISH NEW GUINEA (?). THE HAFTING IS MODERN.



FIG. 2.—ADZE BLADE FROM RAPA NUI.

AN OBSIDIAN AXE OR ADZE BLADE FROM PAPUA.

ORIGINAL ARTICLES.

Papua.

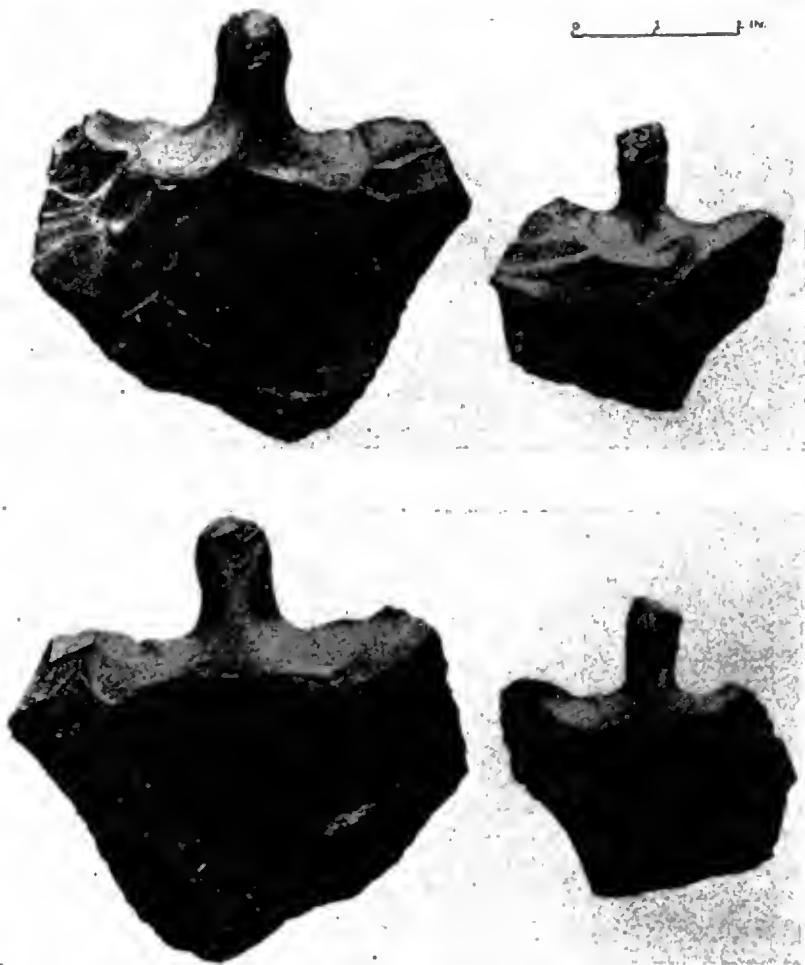
With Plate M.

Seligman.

Note on an Obsidian Axe or Adze Blade from Papua. By **91**
Professor Seligman, M.D.

In a paper written conjointly with Mr. Joyce and published in *Anthropological Essays presented to Edward Burnett Taylor* (1907), attention was drawn to an obsidian axe or adze blade of extremely fine workmanship, found beneath the surface of the ground in a creek draining into the Yodda Valley in the Northern Division of British New Guinea. No similar implement has been found in British New Guinea; indeed, whatever may have been the case in former times there is no record of obsidian implements being made or used at the present day.

The object of this note is to draw attention to the resemblance existing between this specimen and the obsidian blades of Rapa Nui (Easter Island) of which there are a number



ADZE BLADES FROM RAPA NUI.

in the British Museum. The illustration of the New Guinea blade reproduced in the plate is half the actual size of the specimen. On comparing this with the photographs of the two specimens from Easter Island represented in above illustration, it will be seen that the Easter Island and New Guinea blades approach each other in shape and both are tanged. They thus share their most important features, and although the Papuan specimen is vastly better made than any of the Easter Island examples in the British Museum, they all have this in common, that the tang and the part of the blade nearest the tang has been worked by the removal of a large

number of small flakes, while the remaining part of the blade has been shaped by a different technique. On considering the smooth surface which starts on the distal side of the worked area round the tang and which slopes to the cutting edge, it appears that the first step in the manufacture of these implements was to remove a massive flake from a block of obsidian and leave one aspect of this unworked except in the neighbourhood of the tang, the other surface being then worked down by flaking, the actual flakes removed being as large as possible so that the two faces of the blade should be nearly alike. Sometimes this process (if indeed it was used in every case) has failed, as in the specimen two views of which are shown in Plate M, in which a number of flakes were struck from both surfaces.

Turning to the New Guinea specimen, the two opposite faces of which are substantially alike, though not identical, it seems probable that this was made from a wedge-shaped core with a somewhat rounded edge, for it is difficult to see how the two beautifully smooth symmetrical cutting slopes could have been produced in any other way (unless by grinding, of which there is no evidence). If this suggestion is correct the thicker half of the blade towards the tang was afterwards worked away (as a small part near the tang is worked in the Easter Island specimens) till the mass presented the shape shown in the figure. This resemblance is indeed strong enough to suggest a definite relationship, a suggestion which is supported by the fact communicated to me by Professor von Linschman that Dr. Finckh brought back with him from his New Guinea expedition an obsidian blade of the regular Easter Island type.

In other words this blade—found in Papua—may well be a relic of the period when the ancestors of the Polynesians were passing through Melanesia to reach their homes in the Eastern Pacific.

C. G. SELIGMAN.

Palestine: Archæology.

Elliot Smith.

A Note on Megalithic Monuments. By G. Elliot Smith.

92

In the last number of MAN, 1915, 87, Mr. Peet gave utterance to a series of statements in reference to megalithic monuments which cannot be allowed to pass without comment.

In a footnote he states: "Dr. Rivers (*Essays Presented to Wm. Ridgeway*, page 486) attributes to me the belief that the megalithic monuments of the world are the work of one people. I have never made such a statement, or if I have ever expressed myself so carelessly as to suggest that such was my belief, I take this opportunity of correcting the error." Mr. Peet must have forgotten his communication to the British Association in 1912 ("Are we justified in speaking of a Megalithic Race?" *Brit. Assoc. Report*, p. 609), for if it does not bear the interpretation Dr. Rivers has put upon it, it is wholly meaningless. But even if Mr. Peet repudiates the meaning which most impartial readers attach to his statements of three years ago, the validity of the arguments he used on that occasion is not affected. They still remain to refute his present attitude. However, he qualifies his repudiation by the statement: "The megalithic monuments of the Mediterranean basin and of Europe in general I do take to be due to a single race, and it is quite possible that those of India and Japan should be brought into the same connection, though the evidence is here less conclusive. I see no reason for believing at present that the megalithic monuments of other parts of the world have any connection with this group." But if the evidence of the Indian dolmens (and the customs and traditions associated with them) is to be labelled "less conclusive" it can mean only one of two alternatives, either that Mr. Peet is not familiar with the overwhelmingly conclusive nature of the proofs of a western inspiration for such monuments, which have been accumulated by Meadows Taylor, Fergusson, Pitt-Rivers, and many other ethnologists, or that he sets up so high a

standard for the criteria he demands as to stultify also the arguments upon which his inference as to common origin of the European monuments was based.

As to his statement that he sees "no reason for believing that the megalithic monuments of other parts of the world have any connection with this group," I should like to ask Mr. Peet why, in face of the fact that the megalithic monuments of Oceania and America conform to the same criteria which led him to assign all the European monuments to one people, does he exclude them from the operations of the same logical process?

He concludes the note in question by the remarkable statement that he "cannot believe that it [the custom of building megalithic monuments] was spread from a single centre by trade." But surely when deaths occurred in the trading colonies in foreign parts the dead would be buried with the same funerary rites as in the home land; and if it was the custom in the latter to build a dolmen over the grave, is it impossible to believe that this would not be done elsewhere also? This may appear incredible to Mr. Peet, but unfortunately for his speculations it is the way of mankind. As to the possibility of any invention originating wholly independently in more than one centre, the facts of history no less than the common experience of mankind are fatal to any such hypothesis. The idea of building megalithic monuments was as much an invention as the making of a steam engine; and though each developed after a long process of evolution, this history was gone through only once in the case of each. Mr. Peet says, "It is not impossible that building with large stones should have arisen in more than one centre." He might with equal irrelevance have claimed that the peoples of Europe, Asia, and America might independently have invented the steam engine. But it is known that they did not do so.

Similarly, in the case of every real invention, however simple and obvious it may appear after it was made, history records the fact that it happened only once. Even if we were not acquainted with the multitude of associated customs and beliefs which demonstrate beyond all reasonable doubt the unity of origin of megalithic structures, the mere fact that such a misdirected display of energy gave expression to a wholly unnatural and artificial idea, indicates that only a very special set of circumstances could have driven any people to adopt such a practice. Naturally this could only have happened once.

It will be a happy day for the science of ethnology when scholars learn to reflect upon the histories of such discoveries and inventions as are known, and upon what is happening in the intercourse of mankind at the present day. There is no reason for supposing that our remote predecessors did not act in much the same way as all mankind have been in the habit of doing ever since their records have been available; or if there was any difference it surely cannot be assumed that several millenia ago men were more inventive and less prone to imitate their fellows than they are to-day. In other words, the whole history of the world suggests that any such invention as the practice of building megalithic monuments must have originated in one centre. The evidence of the monuments themselves, no less than the customs and beliefs associated with them,* fully confirm the reality of this theoretical assumption.

G. ELLIOT SMITH.

Sociology.

Ivanitzky.

The System of Kinship amongst the Primitive Peoples as determined by their Mode of Grouping. By Dr. N. Ivanitzky, attached to the Solvay Institute of Sociology, Brussels.

93

The social organisation of races called primitive has this peculiarity, that it represents a close adaptation, which is almost organic, to the conditions of the

* Elliot Smith, *The Migrations of Early Culture*, Manchester University Press, 1915.

surroundings in which it evolved. All the manifestations of the social life of the Primitive Races are in strict correlation with the concrete necessities of life. Mental elaborations, which are the characteristic of evolved organisations, occupy an insignificant place in the organisation of the primitive peoples. This brings it about that the elements of the organisation of Primitive Races are with difficulty separated from each other, and when we study one special aspect of the life of the primitive peoples, we must always return to the social complexus which supports this special aspect. Thus it is, for example, that when we study the question of kinship, we are led to consider other social arrangements which are practically connected with the regulation of kinship.

When we observe the primitive people in the actual conditions of their daily life, we usually find they are grouped in settlements of small numbers, getting their livelihood from a district with fixed boundaries. Central Australian tribes, for example, according to Spencer and Gillen, wander across regions, whose boundaries are formally recognised, in small groups composed of two or several brothers with their wives and children. Howitt and Mathews report, with regard to the Australian population whom they studied, that they roam also in small groups consisting of one headman, his wife, his married sons, the children of the latter and perhaps other relations also.

Among the races of Equatorial Africa one meets with the same tendency to utilise the natural resources by solitary groups which likewise do not include great numbers.

The Melanesians' little hamlets contain on an average two to six houses with about five or six inmates in each.

The case is the same with the natives of the North American plains, scattered in very thinly peopled settlements on the lands where they find their living. Agglomerations of the Arctic peoples are composed, on an average, of from ten to sixteen inhabitants, brothers and cousins with their wives and children.

A close study shows that this mode of life in little groups of kinsmen is enforced upon the natives by the conditions of their environment. We must remember the rudimentary technical knowledge and implements of the natives, which render the resources of a district very limited, and do not permit of the support of a large number of persons. It is thus, for example, in the open plains of Australia, where game is relatively scarce, that only a quite small population can live on comparatively wide-spreading lands. So also, in certain parts of Siberia, where the people live on the rearing of reindeer, a settlement of ten or sixteen inhabitants requires a very considerable territory, seeing that in order to feed, warm and clothe, fifteen persons it is necessary to keep from 200 to 400 reindeer.

Besides, the native in his roamings is hindered by other groupings who seek their subsistence by the same means, so it is impossible for him to spread indefinitely.

This means that a little group has natural tendency to remain almost the same in number. The diminution in the natural resources of the territory, and the increase of the population, call for the breaking up of a settlement.

The individuals who compose those primordial social units are not gathered at random. The group coheres together by the fact of the members being of common descent on one side; its social continuity is ensured by the order, rigorously defined, in which the rights of an individual are transmitted from one generation to another. Spencer and Gillen, Howitt and Mathews, are all in agreement in stating that each Australian group works its territory from generation to generation, and that strangers are not admitted. The same thing is reported of the natives of Africa, North America, Melanesia, and so on.

Now, there is one circumstance which may determine a special direction in which the possession of these rights should be bestowed on the individual: as everybody knows, the adult members of a little settlement commonly seek their wives (or their husbands) from neighbouring settlements. Consequently a new factor of social organisation appears immediately. As a result of the union of the newcomer with the member of the group children will be born. These children may belong either to the group of the newcomer or to that of his "conjoint" of the group wherein he entered; it does not matter, the important fact remains that the children should be attached to one of two groupings. Primitive people, as we have seen, strive to limit the enjoyment of the natural resources at their disposition exclusively to the members of their own group. From this point of view, the new-born children are strangers to one of the two groups. And since the membership of the group is founded on the fact of being born within the group, automatically primitive man comes to consider under a different aspect the children of his brothers (or sisters), heirs and continuers of the group, and the children of his sisters (or brothers) who are strangers to the group. The same does apply to his father (or mother) and his (or her) relatives, who are of the stranger group, and his mother (or father) by whom he belongs to the group into which he was born. The transmission of the rights of enjoyment of the soil is made, in consequence, in one line of descendants alone, namely, the line which cements the group. The important side of the question lies just there. The native sees a profound difference between these two categories of people to which he is, however, united by the same genetic bonds. In no case are the two categories of his relatives confounded in his mind; so the terms which designate the relatives on the paternal side differ everywhere from those which designate relatives on the maternal side.

But there is still another quite natural result of this state of mind. In an organisation keeping together by the fact of being born one from the other inside the group, an individual transmits to another only his social rights, and principally the right to the products of the territory in which he conjointly partakes with the other members of the group. Individually he possesses indeed nothing. When he dies without leaving children, the land on which he lived will go to his brother, or to his nephew, or to that one of the members of the group (always belonging to the same narrow and well-defined parental circle) who would like to make a plantation there. The abandoned land is simply allowed to become covered with grass whilst waiting to be worked.

From this arises a seeming paradox, which is the fact that the native confuses in his mind, and expresses by the same appellation, his own children and those of his fellow members of the group. This explains that the native has not any appellation to designate the genetic relationship which unites him to each particular individual in his group; that he has not any term for father, mother, sister, or uncle, in the same sense that we assign to the words, and usually one single appellation applies to a category of individuals with regard to whom he has to observe a special social attitude. The father, paternal uncle, or the consins of this uncle, to whatever degree they are removed, are named by one and the same appellation. It is the same for his mother and the wives of all the individuals named above. Similarly the children of an individual, the children of his brothers and of his consins form a new category under a new general term, and so on.

Most Ethnologists call all these arrangements the "classificatory system of kinship." I do not consider these arrangements as a real social system: they appear to me simply as a very characteristic example of a spontaneous adaptation to fundamental necessities of the grouped life upon a definite spot of territory.

N. IVANITZKY.

New Zealand.

Beasley.

Note on a Maori Feather Box (Waka Huia). *By H. G. Beasley.*

94

On several occasions fine examples of these Feather Boxes have been described in MAN, notably by Mr. Edge-Partington and Baron von Hügel.* It



FIGS. 1 AND 2.

may therefore be of interest to have a short notice of this specimen which came to me some months ago. Unfortunately, as with most good pieces, the history has been lost, excepting that the late owner's father was a ship's carpenter, who worked at Deptford.

This box, though lacking in quality as compared with either of the specimens referred to above, is undoubtedly one of unusual merit, and it will be noticed that, like them, it is of the square-ended type, which I am convinced represents a much



FIG. 3.

older form than the boat-shaped boxes. The great age of this box is obvious, and a study of Fig. 2, which shows the bottom view, reveals to what extent the carving on the bodies of the figures has been worn away. No. 1 illustrates the side view, and shows the three heads which join on to the figures underneath. No. 2

* 1907: 23. 1904: 111.

shows the lid, which is not unlike the Cambridge specimen; the ridge, however, is not so elaborate, and the projecting head at the end is missing.

The length over all is $20\frac{1}{2}$ inches, the width $6\frac{1}{2}$ inches. H. G. BEASLEY.

Australia: Archæology.

Hamlyn-Harris.

Queensland Stone Implements. By Ronald Hamlyn-Harris, D.Sc.

95

Miss A. Breton's references to the Stone Implements contained in the museums of Australian cities (MAN, 1915, 25), though valuable, are, in view of the very large collection of stone tools housed in the Queensland Museum, unfortunately incomplete. Miss Breton evidently did not visit Brisbane, and thus had no opportunity of inspecting the collection for herself. These remarks are therefore intended to supplement her paper.

STONE KNIVES.

The stone knives exhibited are contained in a case by themselves, and consist of a collection of some eighty mounted and unmounted specimens; in addition, a large number of the latter, which may be regarded in the light of duplicates, are consequently stored in the basement. The mounted consist principally of quartzite, shaped and two-edged. The handle is invariably made of resin, sometimes, not always, painted with reddish ochre, to which is occasionally added, as is the case with the more elaborate tools, a flat piece of wood ornamented with ochre designs. A sheath of the bark of the tea-tree (*Melaleuca leucadendron*, Linn.) usually acts as a protection, which is very necessary on account of the keen edge which all these knives possess. The outer side of such a sheath is generally covered with white clay, and a few feathers, principally cockatoo, usually complete the ornamentation. In such districts where quartzite is not obtainable, jasper and, sometimes, but rarely, flint, may be used. Two of our largest specimens yield the following measurements:—

(a) From North-West Queensland, a knife with a very small blade has a total length, with sheath, of 330 mm.

(b) From Idamere, total length, without sheath, 295 mm.

The smallest specimen in our collection comes from Glenormiston, N.W.Q., the total length of which is 105 mm. It is not provided with a sheath or any embellishments.

HAFTED STONE AXES.

The collection, though not large, is a very representative one (twenty-five specimens in all). The largest and finest specimen is one obtained from the south side of the Johnstone River, measuring 329 by 251 mm., and weighing $10\frac{1}{2}$ lbs. without handle. This is an exceptionally large and uncommon implement. One specimen from North Queensland (120 by 75 mm.) shows double grooving all round, with a space of from 5 to 10 mm. between the grooves. The remainder possess only a single groove. An interesting stone axe mounted in a "withey" handle and fixed in gum, has the entire length of the handle covered with emu skin and feathers. This specimen, which was obtained from the Bunya Mountains, bears the aboriginal name of "Waggara," length 398 mm. The mounted axes show no sign of any padding in the handles, as is the case with specimens from the Northern Territory, and consequently possess no spring.

In the olden days a practice, not uncommon in certain parts of Queensland, of mounting axes, was to cut an incision into a sapling while still growing in the bush, and to insert the stone axe into position, which was then left for a year or two, until the implement was firmly fixed by the natural growth of the tree, when it was ready for use.

STONE AXE HEADS.

The Queensland Museum collection of stone axe heads is a very large one, consisting of several hundred specimens, demonstrating a large variety of the more important types, polished and unpolished, finished and unfinished, from all parts of the State. The specimens of the *boucher* type are not very plentiful. The substances utilized, according to locality, include the several kinds of sandstones, jasper, basalt, dolerite, serpentine, diorite, diabase, &c. It is interesting to record that a native axe factory evidently existed at Corner Creek, the greenstone axes being ground on sandstone rocks near the mouth of the Star River. Two unfinished specimens of crude stone axes made of schist were collected by the author at Dunk Island, and as far as this museum is concerned are unique.

MILLING STONES, POUNDERS, &c.

An interesting collection of the former consist of eight large sandstone, one conglomerate, one diorite, and one of granite. The latter, collected by the writer at Dunk Island, was the only specimen of its kind ever seen there; such are practically unknown in other parts of Queensland. An exceedingly rare kind of milling stone, measuring 610 mm. by 380 mm., served a double purpose, for on one side there is the milling surface, and on the other several distinct grinding surfaces for sharpening tools are to be seen. Among the numerous pounders, millers, &c., there is one granite roller from Dunk Island. Hammers were mostly used unmounted, though several mounted ones are in the collection, the natives preferring an implement that they could throw away when quitting camp. Two interesting hammers from Dunk Island of the usual type show the hollows made for the fingers.

OTHER STONE IMPLEMENTS.

A small collection of whetstones, &c., contains some interesting implements, which, together with other stone implements, I hope in the near future to describe in detail. Comprehensive sets of chisels, carving tools, gravers, cores, flakes, scrapers, scarifiers, drills, spear-points, are evidence of the resourcefulness of the native in this respect. Two engraving sticks have recently come into our possession from Marlborough, and are so interesting that I here give a short description of them. They are both about the same length and possess a pencil-like wooden handle, measuring about 68 mm., with a tiny quartz chip of 5 mm. length, inserted in reed plaiting covered with gum, 31 mm. long. These small delicate implements were used for the purpose of engraving boomerangs and other objects in wood and are exceedingly rare. A large number of other stone implements of doubtful significance from different aboriginal camps and *bora* grounds have been recently added to the collection.

R. HAMLYN-HARRIS.

Japan: Folklore.

Hildburgh.

Notes on some Japanese Majinal connected with Love (I). By **96**
 W. L. Hildburgh.

If a man loves, and his feeling is not reciprocated, he should obtain a hair from the head of the object of his affection and should knot it with one of his own, afterwards carrying the hairs continually with him; within a week or two, generally, the woman will yield to him [Kyōto*]. The knotting together of the hairs, which are thought to retain a sympathetic connection with the persons from whose heads they have been taken,† is symbolic, or a sort of mimetic, magic; some Japanese, like some European, terms for marriage employ the symbol of a knot.

* Names of cities given thus are those of the places at which I recorded the information cited.

† See MAN, 1915, 80, p. 142, for a note on this relationship.

The tying of knots, whose possible holding or slipping is taken as an omen of marriage or, at least, of the assumption of a sexual relationship, occurs in a series of *majinai* now used, seemingly, principally for divination, which are, or were formerly, essentially love-charms. Thus, to learn whether certain friends, or guests, are or are not coming, two paper strings (*koyori*; they are made, at a moment's notice, for purposes where little strength is needed, by rolling a thin strip of the soft paper commonly carried in the kimono) should be prepared, and the end of one should be knotted round (not *with*) the end of the other. The knot should then be concealed, and some other person should be asked to tie a similar knot at the other extremities. Next, one end of one string should be grasped, and the corresponding end of the other pulled upon; if then the two knots catch and hold (due to one being in each string), the friends, or many guests, will come; if the strings come apart (due to both knots being in the same string), the persons whose presence is desired will not come. If the knots have held, the united strings should be tied round the household pestle used for making bean-paste, and the pestle should be suspended just within the entrance doorway. When the friends wanted, or numerous guests (at a tea-house) have arrived, the strings should be removed, and the pestle should be thumped and should have a cup of *saké* offered to it [Yokohama]. Again, "there is a game called *en-musubi* . . . which is played by making a couple of *koyori* . . . and holding them in the middle, while a person ties both ends together. The *koyori* are now stretched by pulling, and if they become entangled in the process the marriage is supposed to be assured." If then the *koyori* be tied to the stem of a tobacco-pipe, or to the spout of a teapot, the person wanted will be caused to come.*

The two descriptions just given evidently refer to two forms of the same *majinai*, a *majinai* whose character seems to be indicated by the employment in one case of the pestle (a well-recognised symbol of the phallus in Japan†; although my informants were unable to give any reason for its introduction in the *majinai* they described, it there seems to represent a phallic deity) and in the other of the Japanese pipe-stem or teapot-spout. Both the pipe-stem and teapot-spout are (although I have never seen them reported as such) seemingly quite as suitable phallic symbols as the pestle; in support of the view that the stem of a Japanese pipe is sometimes regarded as a symbol of the phallus there may be cited a *majinai*, reputedly to cause a visitor (to a house of entertainment) to depart, which may possibly be essentially an anti-aphrodisiac—a tobacco-pipe is to be hung on one of the *shōji* (paper-covered sliding-doors) by resting its bowl on the line of wood bordering the lower edge of that row of paper divisions which is the third from the bottom [Yokohama‡].

Another more elaborate divinatory game with paper-strings has been described by de Becker (*loc. cit.*), in which seven *koyori* are used and an entangling of the strings is looked for. If the strings become entangled, "if the male string is longer it means that the man's love is deeper, and *vice versa*." If the entanglement has been auspicious the *koyori* should be fastened to one end of the woman's *koshi-maki* (woman's waistcloth, a kind of petticoat), "and they will prove an irresistible charm for attracting men. When the person longed for finally arrives, the *koyori* must be secretly removed and thrown away so as not to be detected by anyone. Should

* J. E. de Becker, *The Nightless City*, Yokohama, 1905, pp. 142, 143.

† W. G. Aston, *Shinto*, p. 189.

‡ This *majinai* is also given by H. ten Kate, in "Aus dem japanischen Volksglauben," in *Globus*, Vol. XC, p. 112. An alternative *majinai* given by him, which I think has perhaps the same anti-aphrodisiacal intention as I have suggested for the one I have given above, consists in standing a *surikogi*, a pestle (used for making *miso*) "whose form is somewhat like that of a phallus" in the extinguished kitchen furnace. He says that these methods are employed especially at tea-houses, etc.

"this once be forgotten, . . . the charm will lose its efficacy in future." The relationship assumed to exist between a woman and her *koshi-maki* appears in another *majinai* quoted by de Becker (*op. cit.*, p. 145), in which, to cause her guest to leave immediately, a courtesan is recommended to tie a knot in the underfold of her *koshi-maki*; in this, the anti-aphrodisiacal action of a knot in the *koshi-maki* is in curious contradistinction to the aphrodisiacal action of a knotted *koyori* fastened to the *koshi-maki*. The relationship is probably the same as that assumed to exist when petticoats are thrown away at cross-roads, at the end of the year, in order that troubles "below the waist" may be transferred to persons who may chance to pick up the garments [Yokohama].

A powder made of incinerated newts, "*imori no kuroyaki*" ("imori's cinders"), is a substance so well known and so commonly employed in Japan as a love-charm (either for the securing of sexual affection or of the affection of an infant with respect to its nurse) that, although it can be prepared by anyone, it forms, for convenience, an article of commerce. At Tōkyō small earthenware jars, each containing a pair of incinerated newts are (or were until recently) sold, together with a printed paper directing that the *imori* should be crushed to a fine powder, which should then be divided into two portions, one to be made into a packet and to be carried by the lover, the other to be placed (in a packet, if possible) secretly within the clothing of the object of his affections or, if it cannot be so situated, sprinkled secretly on her hair.*

At Yaegaki† various charms connected with love matters are sold, including *imori no kuroyaki* made from the *imori* of the sacred pond there.‡ Sold at the temple there are also amulets "purchased only by people in love, and believed only "to secure the desired union," which are labelled "August wedlock-producing "hina" of the temple of Yaegaki of Izumo." Each "contains two tiny doll-figures " (*hina*) in antique costumes, representing a married couple, the wife folded to the "breast of the husband by one long-sleeved arm. If one succeeds in marrying the "person beloved this *o-mamori* should be returned to the temple."§ These charms represent mimetic magic of an elementary type; the idea underlying them seems to be the same as that, expressed in a less delicate and refined form, of a certain class of love-charms found in other Eastern countries. In addition to the love-producing charms mentioned there is sold at Yaegaki an amulet for maintaining affection, which "contains only a leaf of the singular double-bodied camellia tree [there]. . . . There are also small amulets for exciting love, and amulets for the expelling of "diseases, but these have no special characteristics worth dwelling upon."||

The boiling, in a certain liquid, of a picture of the private parts of a person, which I have quoted (in MAX, 1915, 65, p. 116) from de Becker (*op. cit.*, 80, p. 142), "to cure the man's fickleness," is, as I have pointed out, seemingly a sort of magical aphrodisiac.

The eating of mushrooms (well-recognised phallic symbols) and of roots indicates an erotic nature, and carrots serve, in some measure, as an aphrodisiac; in both these cases the "Doctrine of Signatures" seems to be manifested.¶

A description (published in 1795) of certain phallic images, below *shimenawa*

* For a fuller description of this powder, and of the ideas on which its employment is perhaps based, see my "Japanese Household Magic," in *Trans. Japan Soc.* (London), Vol. VIII, pp. 152, 153, and Plate II.

† "The Taisha [great shrine of Izumo] presides over wedlock." Aston, *Shinto*, p. 66, quoting Brinkley's *Japan*.

‡ L. Hearn, *Glimpses of Unfamiliar Japan*, 1894, p. 305.

§ *Ibid.*, p. 303.

|| *Glimpses of Unfamiliar Japan*, p. 304.

¶ Ten Kate, *op. cit.*, p. 128.

which are stretched across a highway between cliffs, at Atsumi, in the province of Deha, says that slips of paper are attached to the *shimenawa* "secretly by the "women of the place as a prayer for lumsome lovers."^{*}

A Japanese book of recipes, *New Majinai, Incantations, and Means*, gives (p. 25) a certain charm which is to be written on wood and worn, hung from the neck, by a woman who fears that she is becoming too old to be sought in marriage; it gives (*loc. cit.*) another, to be used in a similar manner, by a woman who fears that her husband has tired of her and may divorce her.

Among the omens connected with love are the following: "A meeting with a lover is foreshadowed by the loosening of an undergarment's string, or by a sudden sneeze, or by irritation on the eyebrow or inside the ear, or by the stumbling of a horse, or by the appearance of a spider. An ink-stain on the sleeve indicates that one is loved, and curling hair, that one loves."[†] With reference to curling hair, which the Japanese greatly dislike, de Becker (*op. cit.*, p. 150) says that a woman with curly hair is believed to be lecherous.

There are numerous *majinai* for causing a certain person to come to the operator; although some of these (including a number of those I shall cite) are employed by tea-house people, geishas, and courtesans, probably more often for mercenary reasons than for reasons of affection, I have assumed all those given below to be intended for the purpose of bringing a beloved person to the operator. In the paper-string *majinai* described above we have had some other examples of performances intended for that purpose.

There is a certain well-known Japanese poem (it is given in Japanese and in a versified translation in *The Nightless City*, p. 144), which may be freely translated as "Waiting on Matsuo's shore, this quiet evening, for you who do not come, I burn with longing fierce as the fire of the salt-pans," which may be employed in various ways to cause a specified person to arrive. (I have been told that this poem may, due to a play on words, be interpreted in either of two ways; if such a double interpretation is possible it is, I think, probably the reason for the selection of the poem as a magical medium, because we find other verses with double meanings employed in popular magic.)

(a) The poem should be recited three times in succession without taking breath from the beginning of the *majinai* until its completion [Yokohama].

(b) The operator should write half (ending with the word "*mi*") of the poem on a piece of paper, and should affix this to the north side of something, such as a house or a tree. The person whose presence is wanted will be sure to come within three days; after he has arrived the remaining half of the verse should be added to the part already written [Yokohama]. The promising of the completion of an uncompleted object (tacitly undertaken in this *majinai*) is a not infrequent procedure in Japanese popular magic.

(c) The operator should write the poem on a piece of *hanshi* paper, following it with the written request that the person wanted will come by a certain date, and adding the name of the deity generally worshipped by her (*i.e.*, the operator), and should then attach the paper, inverted, to a wall.[‡] Here it seems that an attempt is made to coerce a supernatural power by means of the common Japanese magical practice of inverting something (in this case the name) intimately associated with that power.

^{*} Aston, *Shinto*, p. 195.

[†] F. Brinkley, *Japan and China*, Vol. V, p. 241. Compare *ibid.*, Vol. I, p. 177, referring, seemingly, to the Heian epoch:—"A lover sleeping with his robe turned inside out, would certainly dream of the object of his affection . . . and a stumbling horse indicated homesickness on the part of his rider . . ."

[‡] de Becker, *op. cit.*, p. 144.

(d) [In view of the fact that the present *majinai* is quoted by de Beeker just before that of (c), I think that the unspecified poem referred to is that used in the *majinai* above.] "In the small hours of the morning, enter a room . . . not "usually occupied by anybody." Close the room and leave your sandals in it, bottoms upward. Then go onto the verandah, "place your hand in the bosom of "your dress and shutting your eyes repeat an old well-known poem three times in "succession." Then listen for a human voice, speaking in a low tone, to tell you whether the person will come or not.*

W. L. HILDBURGH.

REVIEWS.

Africa, West.

Tremearne.

Hausa Folk Tales, the Hausa Text of the Stories in Hausa Superstitions and Customs, in "Folk-Lore" and in other Publications; being Vol. II of the "West African Nights Entertainments" Series. By Major A. J. N. Tremearne. London: John Bale, Sons, and Danielsson, Ltd., 1915. **97**

Students of Hausa will welcome the original text of the stories which in their English dress have already excited the interest of anthropologists. (They do not include those recently published, with an interlinear literal translation, in MAN.) It should not be necessary, in these pages, to say anything as to the value of Major Tremearne's work, which one hopes will not be permanently interrupted by the present distress. The grammatical notes prefixed to the stories (pages 1-50) will be found a useful supplement to the usual text books, especially pages 28-35, on the idiomatic uses of *da*, *yi*, and some other words. With regard to spelling (*see* page 1), I should like to repeat what I have said in another review. If it is the case that "owing to the fact that the Hausa vowels are even more variable "than those of the English language, it is almost impossible to spell a word in "such a way as to indicate its exact pronunciation," this only shows the urgent necessity of exact phonetic determination, and, perhaps, of some new symbols—which, however, must not be hastily adopted.

A. WERNER.

North America: Folklore and Linguistics.

Frachtenberg.

Lower Umpqua Texts and Notes on the Kusan Dialects. By Leo J. Frachtenberg. "Columbia University Contributions to Knowledge." Vol. IV. New York and Leiden. 1914. **98**

The Indian tribes of Oregon are rapidly dying out, and most of their surviving members have been removed to the Siletz Reservation. Among these are the people who formerly dwelt on or about the Lower Umpqua River, and are now on the verge of extinction. In this little volume Dr. Frachtenberg publishes what will in all probability be the only material for determining the relations of their traditions and languages to those of other tribes of Oregon. This material consists of seven creation myths, five miscellaneous stories, five narratives of customs and a few fragments. They were obtained from the oldest member of the tribe, Louisa Smith, and dictated in the Umpqua language by her husband, William Smith, an Alsea Indian who had learned his wife's language at an early age. Some translations of Alsea and Coos stories were also made by William Smith himself. Dr. Frachtenberg gives the texts with explanatory notes and translations, with vocabularies Lower Umpqua-English and English Lower-Umpqua; the former with a list of prefixes and suffixes. A supplement contains notes on the Kusan dialects of the same region, with vocabularies of Hanis and Miluk, and corrections of the author's former volume on Coos Texts.

Considering the great difficulties, due to lack of memory and intelligence in his informants, and the little previously known of the language, Dr. Frachtenberg has

* *Ibid.*, *loc. cit.* For some notes on the period specified, *see* MAN, 1915, 65, p. 120.

done his work exceedingly well. Taken in conjunction with the sketches of the Lower Umpqua, Alsea and Coos languages which he is contributing to the second part of the Handbook of American Indian languages, these tales provide sound and useful material for determining the place of the Lower Umpqua language among the languages of Oregon.

S. H. RAY.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Eighty-fifth Annual Meeting of the British Association for the Advancement of Science, held at Manchester, September 7th-11th, 1915. Proceedings of Section II. **99**

Owing to the war the session of the British Association lasted for four days only instead of a week. In Section II, which met in the Medical Theatre under the Presidency of PROFESSOR C. G. SELIGMAN, M.D., the programme, though less full than usual, included a longer list of papers than might have been expected. The proceedings, however, suffered to some extent in the matter of discussions, owing to the absence of many upon whom in normal years it is customary to rely for contributions in debate.

In dealing with the individual items of the programme it will not be necessary to dwell at length upon the important and valuable address of the President, as it will be published in full in the Association's Report. He had chosen as his subject the early history of the Anglo-Egyptian Sudan from the standpoint of the ethnologist, and incidentally his aim was to indicate some of the lines upon which further research might most usefully proceed. He showed that concerning the early pre-history we had no more than indications; in the neolithic stage negro influence was powerfully felt even in the north, but against this had to be set the continued extension of Egyptian culture, which persisted till mediæval times, and may have reached tropical negroland as early as the Middle or even the Old Kingdom; while another drift of Egyptian influence spread westward to the North African States, and reached as far as the Senegal River and the great bend of the Niger.

As on several recent occasions, communications relating more or less directly to ancient Egypt were a prominent element in the programme. MR. ROBERT MOND exhibited, under the title "Photographs from Egyptian Tombs," a cardboard folding model of the Theban temple of Menna at Gurnah on which photographs recorded all the scenes painted on the walls of the two chambers exactly in the position in which they were found. He proposes to survey all the temples and buildings of ancient Egypt in the same manner. The value of Mr. Mond's ingenious method of securing an accurate and permanent record of monuments which are liable to be defaced by time or human agency was fully recognised.

A communication of outstanding importance was made by DR. ALAN GARDINER in his paper on "Fresh Light on the Origin of the Semitic Alphabet," which dealt with the material furnished by the inscriptions of Pharaonic date in an unknown writing discovered by Professor Petrie in Sinai in 1905. The inscriptions would appear to be alphabetic. A detailed analysis supported the conjecture that the system was related to, if it did not actually represent, the common parent of the Phœnician Greek and Sabæan alphabets. Careful study suggested that the Proto-Semitic alphabet was hieroglyphic and acrophonic, i.e., that the value of the letters was taken from the names of the things they represented.

SIR ARTHUR J. EVANS, following Dr. Gardiner, dwelt upon the value for comparative purposes of the Cretan analogies for the origin of the alphabet, which were decisive against De Rongé's theory that the Semitic alphabet was derived from hieratic Egyptian forms representing similar sounds but having no reference to the

actual meaning of the later name. To a certain extent the Minoan and Cretan forms appeared to belong to related systems. Dr. Gardiner's evidence tended to show that Semitic letters were derived from an indigenous source, and if the early forms went back to 1500 B.C. they could not have been introduced from Crete by Phœnicians. Nor did the *aleph-beth* theory of Gesenius require Egyptian influence, though it might have been present in both Semitic and Minoan as a formative element.

PROFESSOR PETRIE described the magnificent find of XIIth century jewellery of a princess, daughter of Semsert III, found by the British School of Archaeology in Egypt, at Lahun, which is in some respects finer than any yet known.

Archæological papers included Dr. DUKINFELD ASTLEY's communication on "Early Man in Norfolk," which discussed the further evidence for the existence of Antriguacian man in East Anglia furnished by the results of excavations in Norfolk undertaken in 1914.

PROFESSOR R. S. CONWAY described some votive offerings to the Venetic goddess Rehtin discovered on the site of a temple at Este, the ancient Atesta, about eighteen miles south of Padua. The offerings, which were of importance on philological grounds as well as for the light they threw upon the character of the cult, were of two classes. The first class consisted of votive nails and wedges which recalled Horace's description of *Dira Necessitas*. The second group, which furnished valuable evidence as to the character of the Venetic alphabet, were bronze tablets, divided into longitudinal bands ten or twelve in number, which the author suggested might be connected with a game something like backgammon, and might possibly be offerings of lucky players.

MR. J. P. BUSHE FOX described the excavations at Uriconium in the years 1912-14. One of the most interesting of the finds in the recent excavations is a building consisting of two parallel walls 13 feet apart and enclosing a space 144 feet wide and 188 feet long with rounded corners. No other building of this form has been found elsewhere. Evidence has been discovered for four different periods of buildings on the site, the earliest being of wood and wattle and daub. A number of objects, evidence of metal working and other industrial processes, have been found, and a large quantity of pottery. Upwards of 900 potters' stamps on Samian ware have been recorded.

Of two discussions which formed part of the proceedings, the first—"On the Influence of Ancient Egyptian Civilisation on the World's Culture"—was opened by PROFESSOR G. ELLIOT SMITH, F.R.S., followed by Mr. W. J. PERRY. The communications of both speakers covered a wide range and adduced a mass of evidence in support of their contention that towards the close of the new Empire, a great many of the most distinctive practices of Egyptian civilisation, carried possibly by Phœnicians, suddenly appeared in the more distant parts of the coast lines of Africa, Europe, and Asia, and in course of time in Oceania and America. It was suggested that the Phœnicians must have been the chief agents in distributing this culture abroad. Mr. Perry relied in particular on the juxtaposition of megalithic buildings and mineworkings (or their situation in or near regions noted for gold, precious stones, or pearl fisheries) as well as on similarities of technique in smelting or refining operations. In the discussion which followed it was clear that the Section as a whole was not prepared to accept the conclusions of the opening speakers or their interpretation of the evidence. SIR ARTHUR EVANS subjected their methods to severe criticism, while PROFESSOR PETRIE emphasised the necessity for greater precision in dating the facts with which they dealt. SIR RICHARD TEMPLE pointed out certain difficulties in this connection in the treatment of the Indian evidence. DR. RIVERS, in supporting the openers, explained the reasons which had led him to modify his previous opposition to their position. He thought, however, that there

might have been more than one migration. Mr. H. PEAKE pointed out the possibility that the juxtaposition of megalithic remains and ancient mine-workings might be due, not to any essential connection between them, but to the fact that material convenient for the erection of such buildings would, as a rule, be found in the same district as metalliferous deposits. The PRESIDENT, in closing the debate, pointed out that the difficulty to which allusion had been made, namely, that great length of time would be required for such a wide diffusion of culture in view of early methods of navigation, was perhaps not so great as might be thought, since a complete change had taken place in the diet of the native of South Africa within a comparatively short period after the introduction of maize to the old world, at the time of the discovery of America.

The second discussion, which took place in a joint session with Section E (Geography), dealt with "Racial Distribution in the Balkans." This discussion was also opened by PROFESSOR ELLIOT SMITH, who, after a lucid and masterly exposition of the geographical, ethnological, and historical factors which had produced in the Balkans segregated and disunited groups of peoples, went on to show that, in spite of conflicting interests created by different religions and histories, ethnological no less than geographical and economic considerations definitely linked together the Slovenes, Croats, and Serbs as one race, whose domain included not only Croatia (with Slavonia), Bosnia, Herzegovina, Montenegro, and most of Serbia as at present delimited, but also Dalmatia, nine-tenths of Istria (excepting Trieste), Carniola, and a strip of South Hungary. On ethnological grounds Bulgaria had a greater right than Serbia to the part of Macedonia now in occupation by the latter, and on racial grounds her claim to the Dobrudja was more justifiable than that of Roumania.

SIR ARTHUR EVANS exhibited a diagrammatic map illustrating the ethnic relations between the Adriatic, the Drave, and the Danube, the result of many years' observations in the area which is now occupied by the Southern Slavs or Jugo-Slavs. Ethnological considerations supported the argument for a Jugo-Slav state. Italian preponderance was situated in the lower valley of the Isonzo, at Trieste, and in Istria. In Dalmatia, except in the town of Zara, the Italian element amounted to about three per cent. only of the population, the prevalence of Italian culture and the use of the language for commercial purposes giving a wrong impression. The establishment of such a state would make possible the small link required to complete a railway joining up east and west along the main Roman road from Aquileia to Nisus, running from Milan to Nish, through Gradisca, Laibach, and Belgrade.

The Hon. W. PEMBER REEVES, who was unable to attend the discussion, sent a communication in which, in dealing with the position of the Greeks, he urged that on historical and ethnological grounds their present northern boundary, including Epirus, corresponded closely to the ideal; while in Macedonia the line dividing the Bulgar-Slav portion from the Greek drawn by the Treaty of Bukarest represented the facts, especially as since the war of 1912-13 much migration had taken place on each side of the line. The claim of Greece to Bulgarian Thrace was justifiable on economic rather than ethnic grounds; on the other hand, the claim of Bulgaria to the eastern part of Macedonia was stronger than that of Serbia. In Monastir the existence of Vlach, Bulgarian, and Greek elements gave rise to a separate problem.

In Physical Anthropology PROFESSOR KEITH gave, at the request of the author, a résumé of *Une Application Anthropologique à l'Art Militaire; le Classement des Hommes et la Marche dans l'Infanterie*, a publication by Professor Manouvrier, of Paris, issued in 1905, but which had hitherto been neglected in this country. In it the author maintains that on the march soldiers should be grouped according to the length of lower extremity rather than according to stature, thus minimising physical fatigue. The importance of Professor Manouvrier's paper was fully recog-

nised, and the hope was expressed that means might be found to secure the adoption of its principles in the British Army.

DR. MANSON exhibited photographs and skiographs of members of a family showing hereditary syndactylism and polydactylism, and DR. G. W. HAMBLETON discussed chest types in man in relation to disease.

PROFESSOR GIUFFRIDA-RUGGERI's notes on the neolithic Egyptians and Ethiopians, criticising the theories of Professor Elliot Smith and others on the physical affinities of the early inhabitants of Egypt, and PROFESSOR ELLIOT SMITH's communication on "The Earliest Human Remains from India," owing to lack of time, were taken as read.

A small but interesting group of sociological papers included a communication by DR. RIVERS on "Ceremonial and Descent in Ambim." At the present time the institutions of the island are patrilineal, but in the older ceremonial, which is indigenous, the mother's brother comes into prominence, consequently in this part of Melanesia it would appear that matrilineal institutions preceded the patrilineal.

MISS MARGARET MURRAY, in her paper on "Royal Marriage and Matrilineal Descent," dealt with the custom of sister marriage in the Royal Egyptian and Semitic families, which, as she pointed out, were not regarded as unusual when recorded by native historians, and traced the custom to a more prolonged survival of inheritance in the female line in Royal families.

DR. NADINE IVANITZKY's communication on "The System of Kinship among Primitive Races in connection with their Mode of Grouping," dealt with the manner in which economic and social factors act and re-act on the recognition of kinship in a group by determining the size of a group, its relation to other and competing groups, and the relation of the individuals within the group.

At the close of the proceedings, the Section, at the invitation of the Ribchester Museum Committee, visited the Roman Camp at Ribchester for the formal opening of the recently completed Museum of Roman Antiquities, which largely owes its inception to the initiative of Miss Greenall. A large gathering took place at the Parochial Hall, over which SIR FRANK FORBES ADAM, K.C.I.E., Chairman of the Council of the University of Manchester, presided.

PROFESSOR F. J. HAVERFIELD, in declaring the Museum open, delivered an address on the purpose of the small *castella* or forts, of which Ribchester was an example. He pointed out that as purely military units controlled the country from strategic points, and were found scattered over all the north from Chester to Carlisle and from the Vale of York to Tyuside.

E. N. FALLAIZE.

ANTHROPOLOGICAL NOTES.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL
INSTITUTE.

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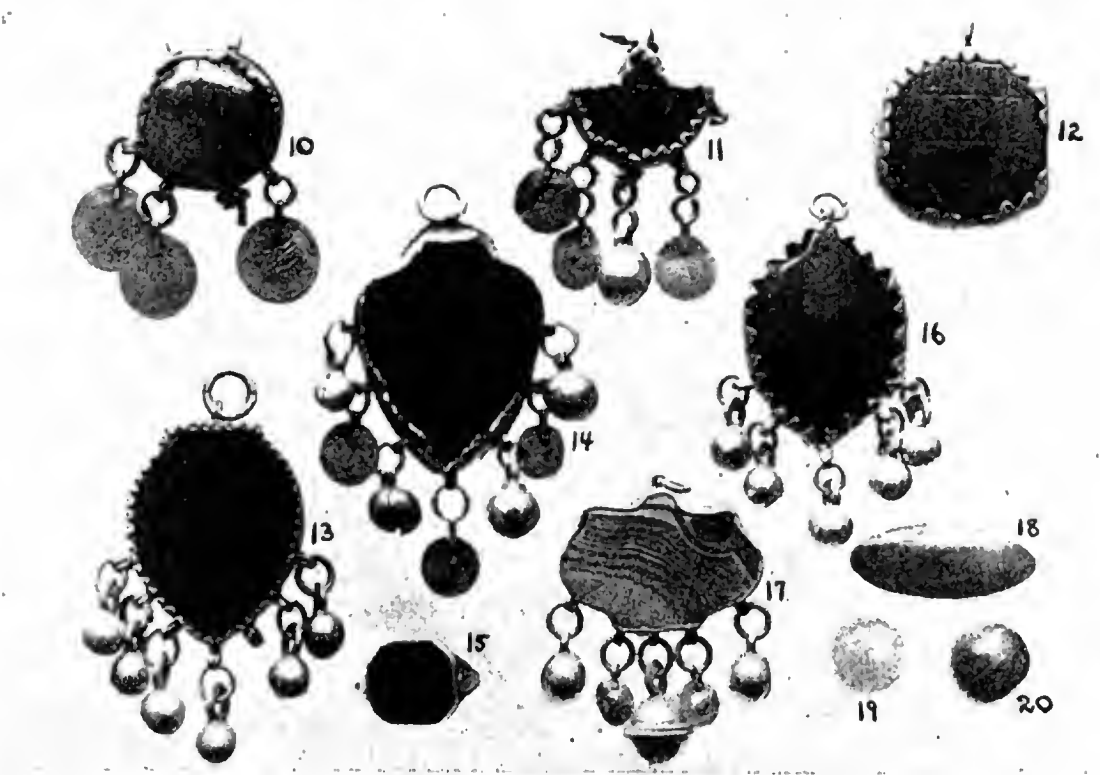
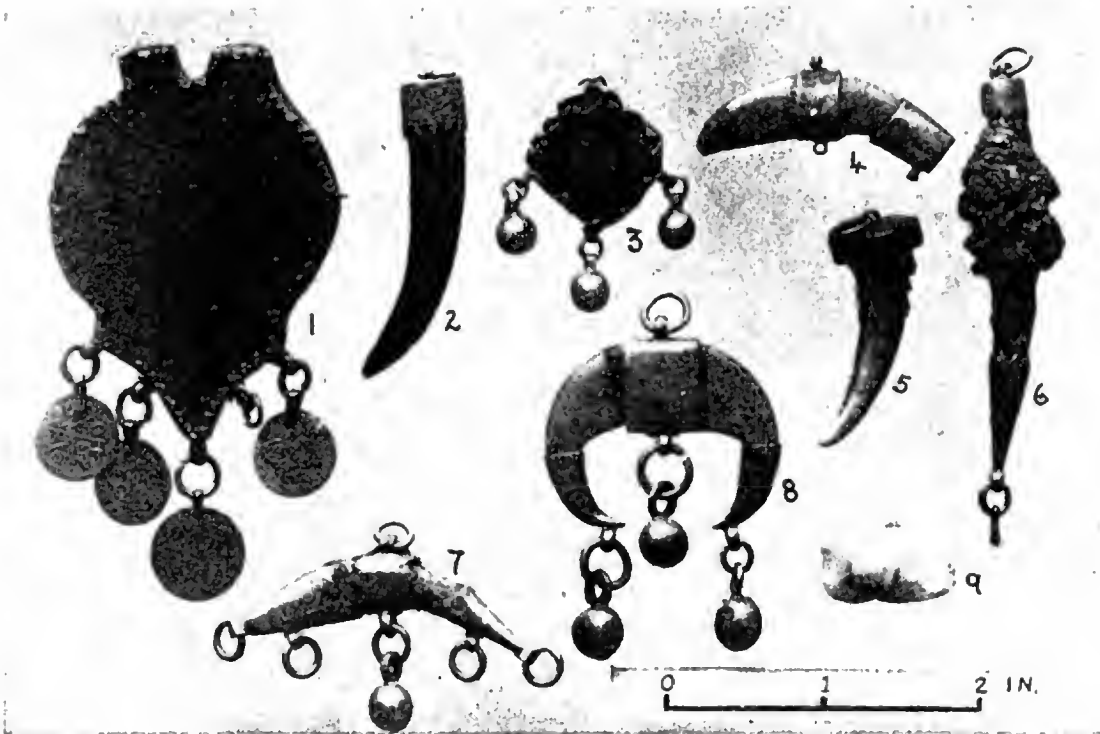
Archæological Survey of Nubia. Report, 1909-10. By C. M. Firth. 14 x 10½. 180 pp. 41 Plates and 5 Plans. (Government Press, Cairo.) 2l. (Publishers.)

Report of Comptroller-General of Prisons of N.S. Wales, 1914. 13 x 8. (Comptroller-General.)

On the Significance of the Geographical Distribution of the Practice of Mummification. A Study of the Migrations of Peoples and the Spread of certain Customs and Beliefs. By Professor G. Elliot Smith, M.D., F.R.S., from Vol. 59, Part 2. *Memoirs and Proc. of the Manchester Lit. and Phil Soc.* 8½ x 5½. 143 pp. University Press, Manchester. 2s. 6d. (Author.)

STUDENTS of Anthropology will learn with regret of the death of Major A. J. N. Tremearue, Seaforth Highlanders, who fell on September 25, while gallantly leading a charge in France.

101



CAIRENE PERSONAL AMULETS.

ORIGINAL ARTICLES.

Folklore: Egypt.

With Plate N.

Hildburgh.

Notes on some Cairene Personal Amulets. By W. L. Hildburgh.

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All the objects shown on the accompanying plate are dependent for their supposed virtues primarily on qualities inherent in their materials, although, in some of the objects, to those qualities others may have been added by art. The specimens have been selected from a series collected at Cairo about ten years ago; the fragmentary information hereinbelow recorded was obtained at the same period, wholly from natives, and almost entirely from Mohammedans. The notes are given as received by me from informants—the vendors of the specimens (or of similar objects), or native acquaintances of mine—whose veracity and good faith I had no reason to mistrust; in various cases identical information concerning an object was obtained from several independent informants. Too close reliance should not, of course, be placed on all specialisations, for it is obvious that if an object be one that depends for its virtues on its being distasteful to evil supernatural beings in general, it may become known by experience to one man as useful for a certain specific purpose, and to another man as useful for some other unrelated specific purpose. Objects similar in external character to some of those described below, but containing or formed of agates or glasses of several colours other than those specified, were obtained during the period of collection of the present specimens, but the information I received concerning them was so uncertain that, in general, I have omitted it.

The fact that silver is regarded as a protection against evil supernatural beings has doubtless aided largely towards the mounting in the form of jewellery of most of the materials represented; there are, however, several other reasons, more or less obvious, which favour mounting in such manner. The mounting is generally such as to give the amulet the form of a pendant.

No attempt has been made to cite Oriental or European parallels for the specimens illustrated, because, due to the widespread employment of many of the substances mentioned below, any such attempt would necessarily have a superficial character; it is sufficient to observe that some very close parallels exist between several of the specimens illustrated and amulets, some known to be of ancient lineage, still used in Europe among peoples having a Latin culture.

Fig. 1.—Brooch, formed of a piece of rhinoceros horn within a gilt silver frame, to which four (formerly five) small silver coins are attached. The piece of horn is rather roughly cut, and its surface is scored with several lines; these imperfections, and the unpleasing colour and texture of the material, indicate that the purpose of the brooch is primarily amuletic, not ornamental. As the only explanation I could obtain of the employment of rhinoceros horn here was that it served against evil supernatural beings, I think that possibly the piece was used merely as pieces of the horns of other animals are used against such beings and against the evil eye, and, perhaps, with a belief in its special value as having been derived from an unusually large and powerful beast. Rhinoceros horn is considered in Egypt (as in other countries) to be a counteractant of poisons coming in contact with it, and is used to produce potions to serve as antidotes in cases of poisoning, but I received no suggestion connecting this brooch with poisons. Five, the (complete) number of the attached coins, is the number seemingly most commonly used for the dependent objects attached to Cairene amuletic jewellery, doubtless mainly because of the great preservative virtues attributed to that number by Arabic notions, although probably in part because five dependent objects permit of a symmetrical and often peculiarly satisfactory disposition. While the tinkling sound produced by the dependent coins or ornaments was never cited to me at Cairo as having any effect in preserving

their wearers, I have but little doubt that it is (or was) regarded as distasteful to the beings against whom protection is being sought.

Fig. 2.—Tip of a small black horn, in a silver socket. Said to be for attachment to a child's cap (a common situation for a child's amulets), to protect its wearer from the evil eye; it is, I think, probably not limited to that location when used.

Fig. 3.—Small square piece of deer's antler (? or of yellowish brown bone), partly polished, in a silver frame, with three bells; at the back a small part of the surface, about $\frac{1}{2}$ inch square, has been left uncovered by the silver backing. Similar small openings, which are not at all uncommon, and are seemingly designed either to allow the influence of the material employed to come into a close relation with the wearer or to exhibit the material to malevolent agencies even when the ornament has accidentally become reversed, will be found noted in connection with several specimens below. The intention and the manner of wear of this object were said to be the same as those of the one just described.

Fig. 4.—Canine tooth, mounted in silver to hang as a downward-pointing crescent, with three dependent tinkling objects; one end-cap and the tinkling objects are missing. Against evil eye.

Fig. 5.—Claw of a crustacean, in a metal socket. Against evil eye.*

Fig. 6.—Piece of animal tissue, evidently diseased, mounted (fairly recently) in silver. Mr. R. H. Burne, of the Museum of the Royal College of Surgeons, who very kindly made a careful examination of the object, and compared its basis with a considerable number of other dried tissues which it in some ways resembled, wrote me that "the tissue, so far as we can make out, is similar to that of a tendon, but "is more or less calcified." The specimen was shown to a considerable number of persons at and near Cairo, but its nature was not recognised by any of them; the only guess as to its character was ventured by a Bedouin village butcher, who described it as the sexual organ of a bull, which, he said, was sometimes carried as a remedy for "such things as it might be believed to cure." The application generally suggested for it by the persons questioned was (when expressed in English or in French) "against devils." I think that the object, which, so far as I know, is unique, is probably mainly dependent on its strangeness (due to its rarity) for the protective virtues it may be believed to possess, but that possibly some measure of those virtues are thought to be due to the convolutions covering a large proportion of the surface.†

Fig. 7.—Cock's claw, in an almost unworn silver mounting with rings for five dependent bells (of which four are missing). Said to be intended for wear by an infant, to cause it "to grow strong" (the expression used is, I think, probably merely a paraphrase of "to protect it from evil and debilitating influences.")

Fig. 8.—Pair of claws of a large feline, mounted in silver in the form of a downward-pointing crescent, with three dependent bells. Against evil eye.

Fig. 9.—Bone from a fish's head.‡ Said to be for attaching to the cap of an Arab boy "to keep him in good health." (This information was given me by a dealer [not the vendor of the specimen] in ornaments and amuletic stones, in the

* The socket of this pendant resembles, I think, an Italian rather than a Cairene mounting, and the whole object may well be of Italian origin—similar claws are commonly similarly employed in Italy—although it was obtained in an Arab quarter, and the information as to its intention was furnished by Mohammedans.

† I have not recorded in Egypt the principle of defeating an evil-working agency by means of a device for confusing that agency, but so many Cairene amulets are similar to the amulets of countries where that principle is applied that I can hardly doubt of its existence in Egypt.

‡ For a number of notes on the employment of this curious object as an amulet by European peoples (including the Romans), see *Folk-Lore*, Vol. XVII, pp. 466, 467, and Vol. XXIV, p. 70.

Bazar, who himself showed me a similar bone which he was carrying—merely by chance, he assured me, and not for his personal use.)

Fig. 10.—Domed circular piece of "Yemen-stone," in a silver frame having originally five dependent coins. Yemen-stone is a carnelian which occurs in various and variegated shades, and is reputed to come from the vicinity of Mecca. It is much used at Cairo for the making of amulets to be worn against the evil eye; sometimes pendants containing it, or finger-rings formed of it, are worn for the relief of troubles connected with the blood. The pieces of Yemen-stone used for pendants are, like those of other amuletic substances so used, varied in shape, although their outlines seem in general to follow certain traditional forms; various shapes in addition to those illustrated are in common use.

Fig. 11.—Piece of Yemen-stone, in a silver frame, originally with five dependent objects; the outward face of the stone is nearly covered with cross-hatchings. An almond-shaped opening in the plate at the back exposes a portion of the stone.

Fig. 12.—Piece of Yemen-stone, in a silver frame; four lines on the outward face divide that face into nine compartments. A circular opening in the plate at the back, about half the diameter of the amulet, exposes part of the stone.

Fig. 13.—Piece of deep red carnelian, well-shaped and well-polished, in a silver frame, originally with seven small bells. In the silver plate at the back there is a toothed circular hole, in diameter about one-third the width of the amulet, through which the stone can be seen. To be worn by a woman, to prevent excessive menstruation.

Fig. 14.—Piece of heliotrope (bloodstone) in a silver frame with seven dependent objects; the rearward surface of the stone is completely hidden by the silver back piece. Heliotrope, a dark green stone flecked with small red spots, is a favourite for wear to secure relief in matters connected with the blood, such as bleeding from wounds, internal hemorrhages, excessive menstruation, etc.

Fig. 15.—Piece of heliotrope set in a silver finger-ring; the under-side of the stone is hidden by the silver backing.

Fig. 16.—Piece of darkish green jasper in a silver frame with five small bells; the stone has, at its upper end, a projection with a hole through it, having been shaped originally to serve as an unframed pendant. This object was worn against excessive menstruation, and the stone was stated to be "a kind of bloodstone," because, although much lighter in colour and entirely lacking the red spots, it somewhat resembles heliotrope.

Fig. 17.—Piece of striped grey agate, of a common conventional form, in a silver frame, with five dependent objects. Said to be of value against maladies affecting the throat.

Fig. 18.—Almond-shaped piece of yellowish agate. Said to be for carrying as preservative against maladies of the stomach. The same virtue was ascribed to a similar object of pinkish agate.

Fig. 19.—Globular bead of milky agate. To be worn on the breast during nursing, to assure an abundance of milk.

Fig. 20.—Globular bead of a rather translucent clouded carnelian (? a variety of Yemen-stone); it is without facets, and its surface, although polished, is covered with small flaws, because the presence either of facets or of a perfect surface is believed to unfit a bead of this kind for its remedial application. To be worn, for the relief of an illness of the eyes, suspended above the afflicted eye. While I do not know the ideas on which the employment of this object is based, I am inclined to think it not unlikely that the function of the stone is merely that of a general remedial substance, and that the association of the object with the eyes is based upon its form; if my suspicion is correct, we may possibly find a reason for the prohibition

of facetting in the loss, which would follow upon facetting, of resemblance of the head to an eye, and a reason for the imperfection specified in the imperfection of the eye whose relief is desired.

W. L. HILDBURGH.

Japan: Folklore.

Hildburgh.

Notes on some Japanese Majinai connected with Love (II).

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By W. L. Hildburgh.

A number of *majinai* intended to attract a specified person are described in some detail by de Becker in *The Nightless City*. In one of these (p. 143) the operator imagines herself going to the person wanted and delivering her message. In another (p. 142) she prepares a letter, addressed and signed ambiguously, and drops it at a cross-road; if the note be picked up by a stranger the *majinai* will take effect. In another (p. 141), a small piece of white paper is folded in two, placed in a white envelope, and addressed to the person wanted. In a similar *majinai* (p. 141) a paper image of a frog is transfixed with a pin and is utilised as an imaginary messenger; in another *majinai* (p. 145) a reproaching letter is supposed to be delivered by a frog into whose back a needle has been inserted.* In another *majinai* (pp. 143, 144), after seven human figures have been cut from paper, given incomplete sets of features, and marked variously with the first character of the person's name, the central figure is pierced with a needle, and certain promises of relief in the event of the person's arrival are made; this *majinai*, which gives the impression of having been remembered imperfectly or recorded improperly, has some of the characteristics of an injury-*majinai* intended to cause a feeling of irritation in the person wanted, although it may really belong to the same class as those just described, with the paper puppets neting as imaginary messengers. In another (p. 142), a piece of paper is cut into a certain shape, is marked with the ideograph for "fox," and is fastened in a drawer or a cupboard, while the operator prays for the arrival of the person wanted. In another (p. 142), a paper bearing the name and the date of birth of the person wanted is pasted secretly on the third step from the bottom of a staircase; "if a person misses his footing and falls from this "stairway the charm will certainly be effective." It seems possible that coercion of a supernatural being dwelling within the wall is the basis of the advice (p. 141) to stick an eel-skewer into the wall and pray that the person wanted may come. An investigation of the particulars I have omitted in summarising these message-transmitting *majinai* would be well repaid, but the recording and detailed examination of those particulars here would necessarily occupy too much space, and would lead far from the main subject.

Although seemingly not, in its present form, a love-charm, the small figure of a dog made of a *koyori* was, I think, probably originally employed with the idea of its acting as an agent to cause the arrival of a person wanted. The *majinai* in which it is employed are, like the *majinai* (described above) in which *koyori* are caused to become knotted together, partly compulsory and partly divinatory in nature. The figure, as made for me by the person reciting forms (a) and (b), was twisted from a single *koyori*; it has one fore-paw upraised, and a long tail.

(a) It is used by geishas, in their homes, to secure that they shall be called out to entertain guests. The "dog" is put on the *kamidana* (the shrine-shelf), a needle is stuck through one hind leg, and the "dog" is promised that the needle will be removed and that, as a further inducement, food and *saké* will be supplied if the *majinai* succeeds in its purpose. In the event of success, the needle is withdrawn, and food and drink are placed before the "dog" [Yokohama]. If we remember that

* A *majinai* in which a broom dressed as a person is used as a messenger has been noted in MAN, 1915, 65, p. 117, footnote §.

† For notes with reference to this, see MAN. *op. cit.*, especially footnote §, on p. 119.

a geisha is usually called for by persons who know her, it seems reasonable to assume that the "dog" is, in this case, driven out by injury and by bribes, to act as a messenger or in the manner of a sort of shepherd dog.* The attitude of the figure is suggestive of invitation; the "*maneki neko*" ("inviting cat"), used very commonly for attracting customers or guests,† always has one fore-paw raised, as if in invitation; and the figure of Fukusuke, also used to secure success in trade, beckons with its hand.

(b) It is used in ten-houses to ascertain if many guests are to be expected. The tip of the tail is set alight and allowed to burn: if the entire tail and a part of the body are destroyed, many guests will come that day; if only a part of the tail is consumed before the fire dies out, only a few guests will come [Yokohama]. Since, in the light of the ideas which seem to be the basis of the form (a), the "dog" seems properly to be a charm for attracting a person or several persons, it may be that when the "dog" is set alight the intention is to set free, or to drive out, its psychical part, and since, when only the tail, an unimportant part, is consumed, such a setting free is not attained, the arrival of many guests is not to be anticipated.

(c) A "dog" (its attitude is not specified) made of a *koyori* is used by courtesans who wish to know the further intentions of a guest. The "dog" is placed facing the guest, in an adjoining room, and the operator whispers to it, asking "whether the guest will go away or stop. . . . a guest who is thinking of "taking his departure goes away forthwith, while one who wishes to stay immediately "expresses his intention."‡

A special form, prepared with the eyes left blank, of the tumbling toy representing the legless ascetic Daruma is used at Yokohama, under the name of the "Daruma of Kawasaki," to secure the accomplishment of results of any kind which may be desired,§ the image being promised the gift of one, or both, of its eyes if the result desired be attained. The *majinai* in which these images are used is a favourite one with young women for matters in which their affections are concerned.

Various *majinai* are concerned with jealousy. "To cure a wife of envy and "jealousy. Feed her on boiled nightingales (a Chinese recipe)||: or make "her "eat the boiled flesh of a bush-warbler, or swallow pills made of red millet and the "fruit of Joh's tears."¶ *New Majinai, etc.*, gives (p. 25) a charm, to be inscribed on wood and suspended from the neck, for use by a person fearing lest some rival gain the loved one's affection.

If a lover wishes to know the true state of the heart of his beloved, or if a husband wishes to test the fidelity of his wife, a little earth taken from the hoof-print of a horse which has passed in an easterly direction should be hidden secretly in the woman's clothing.** The horse appears in another fidelity-test: "On the

* Speaking of Foochow, Doolittle says (*Social Life of the Chinese*, Vol. II, p. 321):—"A certain "yellow charm, having dogs' heads stamped on it, is said to be extensively used by prostitutes here "when they desire a rich guest to visit them again. Sometimes the ashes of such a charm are "secretly mingled with tea and given him to drink, or on his departure they burn the charm, and "call upon it as a dog to follow him wherever he may go, believing that it will cause him to return "at some future time."

† For a description of this object and of its employment as a charm for attracting the public in general, see "Japanese Popular Magic connected with Agriculture and Trade," in *Trans. Japan Soc.* (London), Vol. XII, pp. 57 *seqq.*, and Plate VII.

‡ de Becker, *op. cit.*, p. 145.

§ For a description of this object and of some of the details of the manner of its employment, see "Japanese Popular Magic connected with Agriculture and Trade," pp. 56, 57, and Plate VI.

|| Aston, "Japanese Magic," in *Folk-Lore*, Vol. XXIII, p. 189.

¶ Brinkley, *op. cit.*, Vol. V, p. 241.

** *New Majinai, etc.*, p. 26; Aston, *loc. cit.*; Brinkley, *loc. cit.*

" first 'day of the horse' in the month of April, there is performed, at the *Tsukuma Matsuri* in Omi province, a manner of worship intended to promote wifely fidelity. " Wives and widows are marshalled in procession, each carrying on her head as many " earthenware pots as she has had husbands. . . . a belief that the goddess " whom they worship will punish insincerity prompts them to carry their proper " tale of pots."* Of this, or of a related custom, Joly says,† " Figures are some- " times met with representing women going to a temple with some iron pans on " their heads. . . . a custom once prevalent at the temple of Tsu Kuma, in " Omi, where adulterous women were not admitted to worship unless they carried " on their heads a number of pans equal to that of their secret lovers."

A courtesan's *majinai* for the learning of a man's real feelings with respect to her is given by de Beeker (*op. cit.*, p. 146): When the man is sound asleep the operator, having obtained one of the sandals for use in the privy, rubs the man's chest very gently with it, meanwhile questioning him; his replies, given as if in a dream, will be truthful ones; after the answers have been received the sandal should be restored to its proper place.

The dried eye-ball of the *tai* (a kind of fish) is used by girls and women to ascertain if their sweethearts or husbands are true—if the white colour has not changed, the man is true; if the eye-ball has turned yellow, his love has withered.‡

I have described elsewhere (MAN, 1915, 65, 80) a series of *majinai* such as are used by jealous persons for injuring other persons.

To cause a married couple to live together in harmony, " Take the leg-bones of " a pigeon which has cooed on the fifth day of the fifth month, put them in " vermilion bags, and hang them, one on the man's left arm, and the other on " the woman's right. Or let them be carried constantly in the sleeve."§ We may see some of the ideas underlying this recipe if we note that " when husband and wife " are quarrelling, a devil is believed to stand between them encouraging them to go " on from bad to worse,"|| and if we remember that red and things associated with the fifth day of the fifth month are believed to possess exorcising powers.¶ There are also written charms to be carried by each of the parties, in order that they may always love each other and be in harmony.

When salt, to which valuable exorcising powers are attributed, has been bought, before using it " a portion of it must first be thrown into the fire to ward off all " danger, and especially to prevent quarrelling in the family."**

" At the shrine of Kamo in Kiôto there are two *sakaki* (sacred evergreen) " trees, which are joined together by a branch which has grown from one trunk " into the other. These trees are much visited by women who desire to live in " harmony with their husbands. . . . they are considered sacred."††

" The pain of unfaithfulness may be assuaged by tying rushes around the body " or by keeping a shell of the *wasure-gai* (clam of forgetfulness) in one's pocket."‡‡

* Brinkley, *op. cit.*, Vol. VI, pp. 21, 22.

† H. L. Joly, *Legend in Japanese Art*, p. 711.

‡ ten Kate, *op. cit.*, pp. 113, 114.

§ Aston, "Japanese Magic," pp. 188, 189; the same *majinai* is quoted by Brinkley, *op. cit.*, Vol. V, p. 241, in a less precise and accurate form. The recipe has the appearance of being one of those taken by the Japanese from Chinese literature.

|| W. E. Griffiths, *The Mikado's Empire*, 1896, p. 470. Compare also J. J. M. de Groot, *The Religious System of China*, Vol. VI, Book II, p. 1060—in China "discord between . . . husbands " and wives . . . can be remedied by wearing devil-expelling amulets; indeed, discord between " natural relations is . . . the work of spectres."

¶ See note ‡ in MAN, 1915, 48, p. 85.

** Aston, *Shinto*, p. 260; also Griffiths, *loc. cit.*

†† Aston, *Shinto*, pp. 164, 165, quoting Murray's *Handbook for Japan*, 5th edn., p. 383.

‡‡ Brinkley, *op. cit.* Vol. V, p. 241. In Vol. I, p. 177, he says (seemingly referring to the Heian epoch), "The grass of forgetfulness (*wasure-gusa*, the Day lily) was carried as a means of " burying sad thoughts in oblivion."

At the shrine of Oiwa-Inari,* in the Tōkyō district, is a tree called the "Enkiri" (= "breaking the conjugal relation," "divorce") tree. When a wife is jealous of a concubine or mistress of her husband, she goes to this shrine and, after praying to the tree, takes a little of the bark; by mixing a little of this bark, pulverised, with the drink of the lovers, she causes them to conceive a mutual aversion [Yokohama].

"In Itabashi, a suburb of Tōkyō, there stands a tree called the love-severing "Yenoki (Yenkiri [= Enkiri] Yenoki), which has the property of separating all "lovers that come within its shadow."†

There are written charms, to be carried by persons whose love has cooled, in order that their former sweethearts may become tired of them.

"If a man and a woman visit the shrine of Benten sama (in Enoshima) together, "their connection will be severed."‡ This shrine of Benten-sama§ is visited particularly by young people hoping to gain good partners in marriage. (I think that this is because the word "Enoshima" may be spoken as if it were "En-no-shima," "The Island of Marriage" [or "Connection," or "Alliance"].) People visiting the shrine should worship there singly (i.e., not in couples). Should a husband and wife worship there together, one of the couple will, it is believed, die within three years [Yokohama].

W. L. HILDBURGH.

Ethnography.

Hall.

The British and French Nationalities. By H. R. Hall, M.A., F.S.A.

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In the September number of MAN, M. F. Romanet du Cailland publishes an article entitled "De l'identité des races qui ont formé les nationalités britannique et française," which seem to call for some comment.

M. Romanet du Cailland states that a certain "Herr Professor," whom he does not name, writes that because most (*sic*) of our Ministers are of Keltic origin, this is a war of Kelts and Slavs against Germans.

Now, one is interested in trying to find out what one is, whatever it may be. Probably, for example, an East Anglian is a purer Tenton than many a German, as no "German" who lives east of the Elbe can claim to be anything else than a Wend or a Lett, or a cross between the two, and there is no "German" of the Rhineland or the Bavarian plains but has plenty of Keltic blood in him. Only the people from Holstein through Westphalia and Hessen to Swabia can claim to be pure Tentons, so far as I know.

But, though it is interesting to know, what does it matter what one's forefathers were? They were what they were. M. du Cailland, however, seems to think that it does matter, for while showing that we are partly Tentons, in order to confound the "Herr Professor" who says we are Kelts, he at the same time kindly tries to prove that we are not so very Tentonic after all, not more so, indeed, than the French, who are not all Kelts themselves.

M. du Cailland appears to think that the English language is mostly French, and the British race predominantly Keltic. What are the facts? Let us take race first.

* Oiwa was a wife who, due to her husband's concubine, passed through many tribulations; she lived in Yedo during the Genroku period. Several versions of her story are given by H. L. Joly in "Bakemono," in *Trans. Japan Soc.* (London), Vol. IX, pp. 30, 31. She was (in two versions) murdered by her husband Iyemon, or (in one version) went mad through hearing of his debauchery, and died of starvation in a field; "her spirit remained active until a shrine was built upon the place "where Iyemon's house had stood. This shrine is called Oiwa no Inari."

† Brinkley, *op. cit.*, Vol. V, p. 205. For a note on the *enaki*, see MAN, 1915, 65, p. 119.

‡ de Becker, *op. cit.*, p. 155.

§ Benten is worshipped by women, and the amulets of Benten are carried by them, "for the gift "of beauty, accomplishments and attractiveness to their lovers." C. Pfouder, *Fu-so Mimi Bukuro*, p. 5.

Apparently, M. du Caillaud divides western Europe racially between Kelts and Thindises (Germans) alone. He forgets the pre-Kelts in both France and Britain. What does he mean by "le type celtique," which "déjà régné presque absolument en Ecosse, en Irlande et dans le Pays de Galles," and "tend à prédominer parmi la population de l'Angleterre proprement dite"? What is this "Keltic type"? Is it dark or fair, short or long, hawk-haired or curly, grey-eyed or brown? We will leave the blue eyes to the Tentons, to whom I do really think they belong. If it is dark and brown-eyed, what right has M. du Caillaud to call it Keltic at all? Had Ireland no Firbolgs, Wales no Silures? In Ireland are Firbolg, Tuatha da-Danaan, and Milesian all Kelts? For most of us who are not either poets or journalists the Kelt is the old Gaul, big, rufous-blond, grey-eyed, and heavy-browed; the slight, dark-eyed, dark-haired "brunet" people, whom the poets seem to think are Kelts, are really pre-Kelts, Iberians, Mediterraneans, or what you will, while the Tenton is tall, flaxen-blond, blue-eyed, and smooth-browed.

In England the first and third types are very much mixed. The second stands out by itself. So M. Caillaud probably means this type, which cannot be Keltic at all. And if he does mean this dark type, I absolutely deny that it either *reigns almost absolutely* in Scotland (shade of the lassie with those dreadful German lint-white locks!) or tends to predominate in England. As I look about me it does not. But I leave myself to be corrected (by Dr. Deniker, for instance) if I am wrong. If M. du Caillaud means the Gaulish type, I think it would be hard nowadays to distinguish it from the Tentonic in a crowd of emigrants.

And how about the Scot with the high cheek-bones? Is he a Pict? M. du Caillaud has forgotten the Picts.

Our types are very mixed, but neither the pre-Keltic nor the true Keltic types, nor both together, are in any sense *predominant*, even in Ireland, where there is, of course, much Tentonic (Scandinavian and English) blood. We British are partly Keltic in blood, no doubt. The English (among whom I, of course, reckon the "Lowland Scots" of Lothian) have some Keltic blood. But that is the most that can be said for M. du Caillaud's racial thesis.

Now as to language. Here there is no room for theory. But M. du Caillaud makes some remarkable statements about the English tongue, which, he seems to think, is a kind of bastard French.

To begin with, I think he exaggerates the length of time that French was spoken in England after the style of Stratford-at-Bow, and so implicitly exaggerates its influence here. He says that French was the language of the Court practically till the coming of the Tudors. I doubt it. Edward III spoke French habitually, no doubt; but did Edward IV? Nay, sickerly, for it is well known he did not so do. I beseeke yow, Sir Frauselman, that ye will give me youre autoryte, at youre discrecyon, as yo are ibounde to do!

M. du Caillaud does not end the Plantagenets with Richard II, which he could rightly do. He says, "Aux Plantagenests succéda un de leurs descendants par les femmes, le quel était de race celtique, Henry Tudor."

Notice the "race celtique," a happy touch! Harry Tydder was a Welshman chiefly, no doubt, and was none the worse for that. M. du Caillaud has no occasion to go on to the Stuarts, or he would probably say that they too were of Keltic race, because they were Scotch. That, however, would not hold, as I believe they were Lowland "Scots," and, therefore, English, and so probably mostly Tentonic in race.

Anyhow, he obviously ends the Plantagenets with Richard III, not Richard II.

Now, with regard to the English language itself. M. de Caillaud says that English has taken from French more than half ("plus que la moitié") of its words,

and from Old English ("l'idiôme tudesque saxon") only "une certaine partie de ses mots." Is this so? Let us take this very sentence. Now (E.) another (E.), point (F.) says (E.) that (E.) English (E.) has (E.) taken (E.) from (E.) French (F.) more (E.) than (E.) half (E.) of (E.) its (E.) words (E.), old (E.) only (E.) a (E.) certain (F.) part (F.). Is (E.) this (E.) so (E.)? Let (E.) us (E.) verify (F.) the sentence (F.). Six French words to twenty-two Old English (Tentonic, I regret to say). And this surely is about the usual proportion of Old French and Old English words in an average modern sentence which does not contain any words not derived from either the one or the other. Here is a fifteenth century sentence, from a letter of that doughty knight, Sir John Fastolf, who would not have been best pleased to be told that more than half of the English tongue was French: "And please yow to wete, that I am avertysed that at a dyner in "Norwiche, when as ye and other jentylmen wer present, that ther were certeyn "personnez whiche utteryd skornefull language of me, us in this wyse" (Paston Letters, No. 228). Here we have (leaving Norwich out) twenty-four Old English words (Tentonic, I regret to state), one half-French half-English, and seven French. The proportion is a third French to two-thirds Old English, and it is less nowadays. Counting French words of Latin origin as French, such a word as "obviously" as Latin and "because" as French, I find that in an ordinary modern sentence of twenty-eight words (which I need not give here at length), twenty-one are Old English, five French, and two plain Latin. One of the Latin and one of the French words is mixed with English: none of the English is so mixed.

Then M. du Caillaud says that the form of "certain" of our verbs is Tentonic. Only of "certain" ones. He is thinking no doubt of such hybrids as "civilize," which is Latin and Greek and French at once, and of such really French words as "appell." But the "form" of these is English. I do not speak of myself as "appellant" to a German to behave in a "civilisy" manner, even in war. The words may be of French or other foreign origin: their form, as that of *all* our verbs, not only "certain" ones, is our own, i.e., is German.

Even our supposedly un-Tentonic order of words is not necessarily un-Tentonic, now. Tentonic does not = High German, and though Anglo-Saxon placed the verbs pretty much as modern German does, and modern Dutch often does so, this is not always and necessarily the case either in Dutch or in Danish. The archaic Tentonic arrangement has been modified in English, largely, no doubt, owing to French influence, but not wholly so.

Turning from French to Keltic, there is, of course, in our tongue hardly anything Keltic at all except an occasional word like "basket." I do not admit "menhir," "cromlech," and the rest, which are modern admissions to signify a Keltic thing for which there was no English word. They are no more English than "tholos-tomb" or "caravansarai" are. French words we have in plenty, and I do not want to belittle them. But there is no need to err in the opposite direction, and make out our speech to be something which it is not. *We* are partly Keltic, no doubt. Our *speech* is not Keltic at all, but wholly Tentonic in structure and mostly so in vocabulary.

This Tentonic character of the English language is, no doubt, inappropriate at the present juncture, and may by our French allies be regarded as a deplorable error of taste on our part; but we may plead that it is not our fault but that of our horrid forefathers, and it cannot be helped now. *C'est dommage, sans doute*, from the French point of view, but there it is. Let not M. du Caillaud misunderstand me. There is much the same blood in France and in Britain, and in the Rhineland too. The Tenton is in all three, and the Kelt, and (I add) the pre-Kelt. Britain, as a whole, no doubt, is populated by the same races as France, and as both possess

Teutonic elements, we can both laugh at the half Kelto-Slavic German who says we are all Kelts and he is all Teuton. But it is no good minimizing the Teutonic element here. The Teuton came to stay in England when Heugist and Horsa came, and here he made a far deeper mark than he did in France. Wherefore his tongue is the English which I am writing. With the exception of a few words, like "guerre" and "auberge," it is not the tongue which M. du Caillaud speaks and writes. So that we are not exactly on all fours. Our language is a Teutonic tongue: not only its skeleton, but its blood and its life are Teutonic. Can Shakespeare be translated into French? Into German or Danish he can be, and lose, at any rate, not enormously.

I am afraid that the victory of the Teutonic element in our language (which M. du Caillaud not only tries to discount, but actually endeavours to turn into something like a defeat), and the real complete defeat of the Teutonic element in French, can only mean that in England the Teutonic racial element was and is far greater than in France. One cannot forswear one's fore-elders, although one may be at war with the partially-Teutonic Prussian Empire. So that we must be content to be far more Teutonic than the French, in spite of M. du Caillaud's well-meant effort.

It is curious to see how at the present juncture people *are* anxious to forswear their forefathers. One knows very well the type that enthuses over everything "Celtic" (pronounced "Seltick"), and will express to you its delight over, for instance, the "Seltick" character of the English Lake district, especially the beautiful Keltic mountain names, such as Helvellyn, for instance. When one objects that, as a matter of fact, most of the Cumberland and Westmorland mountain names are Teutonic, including, probably, Helvellyn, one is greeted with horror-struck incredulity. The terrible blow may be softened by the explanation that they are not "German" names, but Scandinavians, and specifically Norwegian. There are plenty of Keltic names in Cumberland (itself the Cymmer-land) one knows, such as Ravenglass (*yr afon glas*) by the blue sea, and, one supposes, such poetic and pretty names as Glaramara and Blencathara. But I will not resign all the "pretty" names to the Kelts, for Helvellyn surely is good Norsk. Scawfell (Skagfjell), Wansfell (Wodan's-fell), Conistoun (Koningstun), Hawkshead (Hakonshoved), Ulfa (ridiculously spelt by the "classical" pedants of the early nineteenth century as "Ulpha"—which it still unhappily remains—as if there were a Greek ϕ in it), and the "garths," "thwaites," and "forses" are sufficient answer to the unknowing folk who will make the Lake district (*maxima mansio Danorum*, as John Fordun calls it*) wholly Keltic. What a magnificent ignorance it was that spelt *fors*, the North-English name for a waterfall, as "force," as if it were the French word "force"! On account of the *force* of the water, no doubt! The English word is the same as the Norwegian *fors*, the modern Dano-Norwegian *foss*. Danish has dropped the *r*, while the north-country English has kept it, like Swedish and the Norsk *landsmaal*.

One often meets with the same misguided belief with regard to personal names. Anything "pretty" is Keltic. One grants Gladys, which is pure Welsh for "she-bumpkin" (*Gwladyd*), but when our "Seltick" enthusiast enthuses over the Keltic beauty of the name "Enid" one is entitled to protest. Enid is surely pure

* He actually writes "Dacorum"; the Danes often became Dacians in the old writers. The Cumberland Teutons were, of course, not Danes, but Norwegians; but Danes and Norwegians were all one to the English of the tenth century. We, however, see that the settlers in the Lincolnshire and Yorkshire lands of "thorp" and "by" were Danes, while the men of the "thwaites" and "forses" in Cumberland and Westmorland were Norsemen.

Anglo-Saxon, and means "Ducky" (German *Ente*). It seems to be as Teutonic as Edith or the hideous Hagburga.*

After all, we cannot make out everything beautiful in our islands to be Celtic, and everything ugly Teutonic, though one is sorely tempted to do so when observes the present homicidal mania of our Prussianized consins over the water, as exemplified by the doings of the machines invented by a "German" hero bearing the purely Slav name of *Zeppelin*!

After all, it is not so many centuries since the Prussian (non-Teuton) Pomeranians were offering human sacrifices to Peran or Arkona or some other idol, and they seem to be gleefully going back to the superstitions of their heathen forefathers when they make wooden tin-plated images of Hindenburg or of a submarine and set them up to worship them.† We English christianized the real Germans of Hessen. It was we Teutons of this side the sea who sent Wilfrid, hight Boniface, to them, the apostle of the Germans. They killed him. So would we dearly like in our heart of hearts to kill people who preach distasteful truths to us: it is a bad Teutonic characteristic. But the good qualities remain, the steadfastness and *sang froid* which the French value now, as we lie like a mass of lead on the German flank. And meanwhile we say to our piratical consins, as we did to those "brothers of Englishmen," the Danes, in the times of King Ethelred the Unready:—

Ne sceol ge swa softe
Sine gegangan;
Us sceol ord and ceg
Ær geseman,
Grim gudþ-plega
Ær we gofol syllon.‡

Nor shall ye so softly
Silver gang to gain;
Us shall point and edge
Rather judge between,
Grim war-play,
Ere we tribute pay!

We can assure M. Romanet du Cailland that, though we are not a kind of Frenchmen, and really do not want to be regarded even as honorary Gauls *pro hac vice*, we are fully at one with him in his objection to the modern German. But the German of 1915 is not the German in his right mind; he is the German possessed by the Prussian devil, who is not a Teuton. To the old un-Prussianized German—the German in whose existence the Americans still seem to believe—one was glad to be related almost wholly in language and mostly in race, as we are.

H. R. HALL.

REVIEWS.

Nigeria: Linguistics.

Foulkes.

Angass Manual Grammar and Vocabulary. By Captain H. D. Foulkes (late R.F.A.), Political Officer, Nigeria.

105

This book has been written by the author with the main object of showing a relationship between the Angass and Hausa languages. The Angass people are regarded as the original inhabitants of the Hausa country, who were partly absorbed, partly ejected by Hausa invaders from the east. The latter are thought to have

* The mania for pretty names sometimes leads the ignorant into wild excesses. I heard the other day of an unhappy girl who had been christened *Lilith*. What the cleric could have been thinking of who so baptised her one cannot imagine: but presumably he was as ignorant as her relatives. "Such a sweetly pretty name, and so Seltick, don't you think?" (So Celtic, like Edith, no doubt, which it rhymes with.) The reply that one might just as well christen a boy Satan or Beelzebub as call a girl Lilith was received with the usual English mild astonishment.

† This is a development to be smiled at rather than raged at. There is a story of a small girl who asked her mother whether God was really very angry with the Jews for worshipping and bowing down to the golden calf. "Yes, dear," said mamma, "of course He was *very* angry with them." "Huh!" replied the maiden, "*most* people would have laughed!" And nothing annoys the modern German more than to be laughed at.

‡ From the "Song of the Fight at Maldon."

adopted the language of the aborigines, retaining some idioms of their own language and of that of the Arabs with whom they had been in contact at an earlier period. Thus the present Angass are supposed to represent the original stock, whilst the present Hausa is equivalent to Angass plus ancient Hausa plus Arabic.

Incidentally it appears also that the book is intended as a "Mannal," i.e., as a means of learning the Angass language.

The writer gives nowhere in the book any precise indication as to where Angass is spoken. In one place the people are said to have been in Jukon territory, and perhaps at Kororofa, and also in Bornu (p. xv). The first two places are about 350 miles from the last. In another place it is said that Angass is either the original or a variation of the dialects spoken by the neighbouring tribes of the Montoils, Thal, Chip, Ankwe, Sura, and Mushere (p. xvi). It is said to be more ancient than the Jukon, Hausa, and Jarawa languages (p. xvi), and its relations to Hausa can only be definitely cleared up by a further knowledge, not only of the other dialects but of the history of the Banchi Province during the last thousand years (p. xvii). The reference to Banchi (if the reader knows where Bauchi is) locates the Angass in the eastern part of Northern Nigeria, north of the Benue River.

The lack of definition and method is general throughout Captain Foulkes' book, and the grammar, which is dealt with in sixteen chapters (ninety-three pages), consists almost entirely of random notes on various parts of speech interspersed with comparisons with Hausa. The vocabulary could not be used in learning to speak Angass, as there is no English index, and the whole book must be searched through before the Angass equivalent of a given English word is found. I have not found the vocabulary adequate to translate the only Angass literature accessible to me.

It cannot be said that the author has established his theory of a close connection of Hausa with Angass. In Chapter XVIII he gives a list of Angass words which resemble Hausa, followed by some notes on resemblances in grammar. The languages which are undoubtedly like Angass, i.e., the Bolanchi or Fika, and the Karekare, of Benton and Koelle, are not mentioned. A comparison of the commonest words in these with Angass shows a very close agreement which is not nearly so evident in Hausa. In the following short list the words which agree with Hausa are in italics:—

BOLANCHI.	KAREKARE.	ANGASS.	HAUSA.	ENGLISH.
gorzo	mèzi	gō, garm	mutum, miji	man
<i>mundu</i>	<i>mendo</i>	<i>mat</i>	<i>mache</i>	woman
pōti	pati	pās	ra, rana	sun
tére	tarei	tār	wata	moon
wōsi	yasi	wūs	wuta	fire
oloki	ōlō, ōliq	yil	hayaki	smoke
anma	ānu	ām	rna	water
peti	ka-pati	pus	rana, ra, kwana	day
bedi	ka-bēdi	pār	dere	night
ko, koi	kā	kē, ka	kai	head
kumo	kuno	kwom	kune	ear
ido	idan	yīt, yīd	ido	eye
lisum	lūs	līs	halshi	tongue
ndo	ntu	as	hauri, haḡḡori	tooth
sara	sara	sār	hanu	arm, hand
shé-ko	sīq	shī	kaffa	foot
wōdi	yadi	wur	kirji, gabba	breast

BOLANCHI.	KAREKARE.	ANGASS.	HAUSA.	ENGLISH.
doin	dōnu	tōm	jini	blood
osó-ki	—	yis	kushi	bone
ada	ada	us	karre	dog
kosúm	dşesem	güzñu	damburia, } bera, gafia }	rat
yaro, rayo	rai	yēr, yir	zunzua	bird
insa	insa	ēs	kwoi, koi	egg
ti-tuo	tō	sē	chi	cat
sa-tuo	sā	shwe, shwa	sha	drink
ina-tuo	ma-gou	uē	gani	see
du-tuo	du-go	tu	kashe, kass	kill
mot-no	met-au	mut	mache, mutu	die
won-tuo	—	pūn	ba, bada	give

The supposed cognate words in the Angass and Hausa list given by Captain Fonkes are not of this general elementary character, and do not exclude the possibility of borrowing by one language from the other.

The grammatical comparisons between Angass and Hausa are equally inconclusive. Angass is essentially a Sudanic language in all its details. It is monosyllabic, has no grammatical gender, expresses the plural by suffixing the pronoun "they" as in Ewe. The subject, direct and indirect object and genitive are shown by position, other cases by particles or substantives. The verb does not differ in form from the noun and is unchanged in conjugation. The simple verb with abbreviated pronoun prefixed indicates the present, other tenses are shown by verbs or particles which are in origin verbs. There is no passive form, an impersonal active taking its place.

In the few cases where Hausa resembles the Sudanic languages, there is, of course, a likeness to Angass, but all the characteristic features of Hausa grammar are missing in Angass. The latter has no grammatical gender, there is no change of the gender of nouns and adjectives by phonetic modifications, the varieties of plurals formed by suffixes and inflexions are absent. The modification of the verb stem by reduplication and affixes to indicate varieties of meaning, and the indication of the passive voice by a special ending, are unknown in Angass.

The most that can be conceded is, that some locutions, words, and phrases in Hausa have been imitated or adopted in Angass, just as they have been in Bolanchi, and probably in other languages of this part of Africa. Hausa may also have borrowed a few words here and there from Angass, but there seems to be no decided evidence in Captain Fonkes' book which contradicts Meinhof's classification of Hausa with the Hamitic languages, neither is there any conclusive evidence that Angass is other than Sudanic.

S. H. RAY.

Religion: Oriental.

Journal of the Manchester Egyptian and Oriental Society, 1913-14. Manchester, The University Press, 1914, pp. 97. Price 5s. net.

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The Manchester Egyptian and Oriental Society was formed in 1912, by the amalgamation of two societies dealing with Egyptian and Oriental studies respectively. It has now published two numbers of its *Journal*, both containing, in addition to abstracts of papers read at the Society's meetings, a number of special articles, reviews, and notes of considerable interest. Among those in the present volume, mention should be made of an extremely important piece of research by Dr. Louis H. Gray on "Zoroastrian and other ethnic religious material in the *Acta Sanctorum*," which throws considerable light on certain magical aspects of the popular

religion of which the official and idealised version appears in Zoroastrian literature. Jivanji Jamshedji Modi, in a paper entitled "The Preservation, among the ancient Egyptians and Iranians, of parts of the body for Resurrection," indicates certain parallels in the religious ideas of the Iranians and Egyptians, which have, however, led to a wide divergence in custom. The *Journal* is a welcome addition to archaeological literature in a department for which, in this country, provision has not hitherto been very adequately made. E. N. F.

PROCEEDINGS OF SOCIETIES.

The nineteenth International Congress of Americanists, which was postponed from October 1914 owing to the war, will take place at Washington on December 27 to 31 at the same time as the Pan-American Scientific Congress. 107

ANTHROPOLOGICAL NOTES.

ACCESSIONS TO THE LIBRARY OF THE ROYAL ANTHROPOLOGICAL INSTITUTE. 108

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The Rock Tombs of Meir. Part II. "The Tomb Chapel of Senbi's Son Ukh-Hotp." With Two Appendices on Hieroglyphs and other Details in B. Nos. 1, 2, 4. By A. M. Blackman, M.A. 12 $\frac{1}{2}$ x 10. 40 pp. With 35 Plates. Egypt Exploration Fund. (Author.)

OBITUARY.

Haddon.

A. J. N. Tremearne.

Ethnology has suffered a grievous loss in the death of Major A. J. N. Tremearne, of the 8th Seaforth Highlanders, who was shot through the heart when storming the German trenches at Loos on the 25th of September. One of his fellow officers writes: "Major Tremearne brought out the very best in his men, and every man looked up to him and was willing to follow him everywhere." He was respected and admired as a most clever and efficient officer, and he formed many friendships. Major Tremearne was born in Melbourne, Victoria, in 1877, and studied in the Universities of Melbourne, Cambridge, and London. He received the degrees of M.A., LL.M., M.Sc., and the Diploma in Anthropology (Cantab.), and was also a barrister of Gray's Inn. He served with the 1st Victorian Contingent to South Africa in 1899, and subsequently saw varied service in West Africa. During this time he acquired a proficiency in the Hausa language which led to his gaining a scholar-

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ship in that language at Christ's College, Cambridge, and later being recognised as a lecturer in it in the University. During 1913-14 he twice visited Tunis and Tripoli to undertake ethnological work among the Hausa communities in those countries. Major Tremearne was a keen and indefatigable student of ethnology, who gave himself whole-heartedly to his investigations, which were carried on under a pecuniary sacrifice which he could ill afford. The following list of his publications is the best proof of what he accomplished within a relatively short space of time, and also of what we might reasonably have expected from him had his life not been laid down for his country :—

The Niger and the West Sudan, or the West African's Note Book. Hodder and Stoughton, 1910.

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Hausa Superstitions and Customs. J. Bale, Sons, and Danielsson, 1913.

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A. C. HADDON.







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